

Evangelism Requires A Million Volunteers

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Bobby Barnett, pastor of Chariho Baptist Church in Brandford, R. I., hammers on his new church building. Barnett went to Rhode Island from Mississippi "on faith" and has built a church by personally visiting his chosen community. (BP) photo by Larry Jerden.

Mississippian Moves North With Overalls And A Mission

By Larry Jerden

BRADFORD, R. I. (BP) — Bobby Barnett stood at the New England family's door here on a church visit one evening.

"Who is it?" the husband asked his wife, who had answered the door. "Some man in overalls," she told him.

"Tell him we've sold all the hogs we're gonna sell," he yelled back. Undaunted Barnett, pastor of Chariho Southern Baptist Church in southwestern Rhode Island, explained his purpose for visiting was not to buy hogs — which he later learned the family had advertised in the paper.

Such misunderstandings are not uncommon for Southern Baptists beginning churches in New England, whether the pastor or missionary wears a business suit or, like Barnett, wears overalls to work in as well as visit.

But Barnett, who left a rural pastorate in Mississippi three years ago to begin a church in rural Rhode Island "from scratch," has found an approach that has overcome much of the Southern Baptist "identity crisis" in New England — person-to-person caring.

"When we first moved here, we just set out to meet people door-to-door," Barnett explained. "I believe in caring about people, meeting them, helping them, sharing the good news of salvation."

The approach is working well, for in the three years Barnett has been in Rhode Island, the church has grown from just his family to 116 members. And the majority of them are there because of personal contact with Barnett.

Barnett was not sent to New England by the Southern Baptist Convention (SBC) Home Mission Board as a missionary. In fact, while he gladly

shares his personal call, he emphasizes it's not the "usual" way for a Mississippi pastor to go north. "David Candlewood, a friend of mine at seminary, asked me to come preach his ordination sermon in Pittsfield, Mass., in the fall of 1972," Barnett remembered. "I knew shortly after that what the Lord wanted me to do."

Minister Urges A 'Turn The Television Off Week'

SOUTHAVEN, Miss. (BP) — A United Methodist minister here has called on his members and all concerned people to observe a national "Turn The Television Off Week" (TTTOW), Feb. 27-March 5, in protest to violence and general low moral quality of programming on television.

Donald E. Wildmon, pastor of First United Methodist Church, Southaven, Miss., urged the observance in a letter to his members and has also asked for wide support in promoting TTTOW through the media.

In Nashville, Foy Valentine, executive secretary of the Southern Baptist Convention's Christian Life Commission, which has been conducting a series of hearings across the country on television sex and violence, said he wished Wildmon well in his project.

"Sex and violence have increased alarmingly in television," said Valentine. "I, for one, wish television sets across the country had been turned off on Wednesday, Dec. 29, when the night court judge on the TV series, Sirota's Court, performed a marriage between two homosexuals. That show, which was aired on NBC, 8 p.m.-8:30 p.m., Central Standard Time, is just one

HONOLULU (BP) — The possibility of a million volunteers working to evangelize America was raised here during the annual meeting of Southern Baptist state evangelism directors.

"It would not be impossible to have one million volunteers participate in this effort to evangelize and congregationalize our nation for Christ," Roy Edgemon told the state directors of evangelism.

"The people want to go out. They want to pay their own way. They want the necessary training to go effectively," added Edgemon, director of

volunteer projects correlation for the Southern Baptist Home Mission Board.

Evangelization and congregationalization are the twin facets of the Home Mission Board's emphasis in Bold Mission Thrust (BMT), the strategy designed to win America to Christ by the end of the decade.

Bold Mission Thrust — the board's part of the Southern Baptist Convention's Bold Mission emphasis — is designed to give everyone in the nation a chance to hear and accept the gospel of Jesus Christ and the opportunity to share in the witness and ministry of a New Testament fellowship of believers.

Conference participants also were introduced to an innovative method of witness training, heard reports on nationwide evangelism training strategies and were challenged to open their lives to a "personal awakening and renewal."

The conference was sponsored by the Home Mission Board's evangelism section, headed by C. B. Hogue. In his address to the directors, Hogue estimated baptisms for 1975-76 would total less than 400,000 for the first time in six years.

"We do not want to dwell morbidly over the decline, but these statistics represent people still lost," he said of the decline.

"During 1976, the Bicentennial year and an election year," Hogue declared, "it would have been marvelous if we had said, 'Lord, you have given us 200 of the best years of a country. In grateful appreciation, we are going to do our best to win this nation for you.' But we didn't; and that opportunity is lost."

Edgemon, in his report concerning "pouring into my office every week from people wanting a place to serve. Many want to give the rest of their lives to this effort — others want to give a month or so. And we have not begun to try to get the word out about what we're going to try to do in this area of volunteers."

The innovation in witness training was introduced by Robert Saul, director of the personal evangelism de-

partment. He said of the system that utilizes a film cartridge and audio projector: "We see this as revolutionary in training Southern Baptists to share their faith in Jesus Christ."

"This method of 'decision response learning' is extremely effective. Industry, business and education communities have benefitted from it for years. We are using it for a different purpose, but our testing has been overwhelmingly positive."

According to Saul, churches of all sizes and types can use this approach to witnessing training on a continuing basis. He said training programs are being developed in lifestyle

evangelism, visitation and specialized evangelism. The materials are now available through Saul's department.

Ron Dunn, vocational evangelist and Bible conference speaker, told participants: "We seem to be seeking more what the Lord can do for us than we are seeking the Lord. We must realize that activity will not draw us to spirituality. We are running around like we know there is no powder at the end of the fuse we keep burning."

"It is not so much to serve the Lord as it is to seek him and then serve him as a result of the seeking that we must emphasize. We must set our heart to (Continued on page 2)



During the annual meeting of Southern Baptist state evangelism directors in Honolulu, Hawaii, an innovation in witness training using a film cartridge and projector was shown by Robert Saul (right), director of the Personal Evangelism Department of the Home Mission Board.

Also pictured (left to right) Harry Williams, evangelism director in Calif., C. B. Hogue, director of the HMB Evangelism Section, and Guy Leonard of Communication Programming Services in Charleston, S.C. who is working with evangelism personnel on the new training method, took over the new machinery. (BP) photo by Home Mission Board.

Israeli Troops Protect Pilgrims In Bethlehem

BETHLEHEM, Israeli-occupied Jordan (RNS) — Protected by Israeli soldiers in battle dress, a record throng of 20,000 Christian pilgrims jammed the little town where Jesus was born and heard the traditional Christmas Mass at midnight.

About 1,200 pilgrims, some from the United States and including a group of Maronite Catholics from southern Lebanon, were permitted into St. Catherine's Church, the Catholic sanctuary connected with the 4th Century Church of the Nativity, for the midnight Mass, celebrated by Archbishop Giacomo Beltritti, the Roman Catholic patriarch of Jerusalem.

Other pilgrims clustered around screens in Manger Square and watched via a closed circuit television hookup.

Choirs from 10 nations, including the Dallas (Texas) Baptist College Choir, the South African Youth Association, and the Joe Abston Musical Family, U. S. A., sang carols and hymns in the crisp, clear night.

Israeli authorities tightened security for fear of anti-government demonstrations, but none was reported. (The West Bank of the Jordan, where Bethlehem is located, has been the scene of several riots in recent weeks by Arabs protesting Israeli occupation.)

At the end of the pontifical Mass in St. Catherine's, Archbishop Beltritti wrapped a plaster figure of the infant Jesus in swaddling clothes and carried it in procession down to the traditional site of Christ's birth in the Grotto of the Nativity in the Church of the Nativity.

There he placed the figure by the silver star denoting the holiest spot in the Grotto.

Archbishop Beltritti traveled the six miles from Jerusalem to Bethlehem in the early afternoon in a convoy of two dozen vehicles, including a truckload of Israeli soldiers and a jeep with a machinegun on top.

Wearing a gold cross around his neck and a bishop's miter, the archbishop was greeted in Manger Square by Mayor Elias Freij and Lt. Col. Shabtai Brill, Israel's military governor in Bethlehem.

Black-robed Greek Orthodox and Armenian Apostolic priests were lined up at the rear of a crowd of cheering pilgrims as Archbishop Beltritti, sprinkling holy water, walked into the church of St. Catherine, where he sang afternoon vespers.

The group of 25 Maronite Catholics from southern Lebanon attending the Bethlehem celebrations were guests of the Israeli Religious Affairs Ministry and of Jerusalem's Mayor Teddy Kollek.

Meanwhile, Protestant Christians gathered at 4:30 p.m. in Shepherds' field, just outside the town, for the traditional "Feast of the Shepherds" religious service.

Mayor Kollek, who had brought a group of visitors to Bethlehem for the occasion of the Christmas celebrations, presented a check of about \$20,000 from United States Vice President Nelson A. Rockefeller to Mayor Freij for the upkeep of Manger Square.

Mississippi Records All-Time High Gifts

Mississippi Southern Baptists in 1976 gave more than ever before to worldwide Southern Baptist causes by way of the unified Cooperative Program.

The total gifts for 1976 for Mississippi through the Cooperative Program amounted to \$7,237,025. The total for 1976 exceeded the 1975 total by \$703,970, a 10.8 percent increase.

This announcement was made by Earl Kel, executive secretary-treasurer of the Mississippi Baptist Convention Board, through whose office the money is channeled from the 1,900 participating churches in the state.

The Cooperative Program is the voluntary, uniform system, used by 34,000 Southern Baptist churches in all 50 states and Puerto Rico, for financing denominational programs and missions efforts in Mississippi, the United States, and throughout the world.

The basic Cooperative Program budget, 68.5 percent of which goes to in-state work, was exceeded by almost \$300,000, Kelly said. The 1976 basic budget was \$7,004,000. The total receipts left \$233,025 for provisional expenditures in an "advance" section of the budget. Included in the "advance" section were \$75,000 for institutions and agencies of the Mississippi Baptist Convention, \$96,770 for Mississippi Baptist Convention Board programs, and \$124,230 for Southern Baptist Convention causes for a total of \$296,000. Expenditures in these areas will be made on a percentage basis, Kelly pointed out.

The \$7,004,000 basic budget and the \$296,000 advanced section made a total

1976 budget of \$7.3 million. The \$7,237,025 in total receipts amounted to 99.1 percent of the total budget.

Receipts for December were \$656,159, Kelly noted. This was the fifth largest month in receipts for the year, but it was \$30,296 less than the same month of 1975. The largest month in Cooperative Program was December 1975.

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Ala. Church Asks Lay Carpet Of Prayer For Ford And Carter

BIRMINGHAM (BP) — A Southern Baptist church here has called for January 16 to be designated a national day of prayer for the U. S. President.

The 750-member church has already proclaimed the day as National Prayer for the President Day, stating its desire that the administration of President-elect Jimmy Carter should walk into office on a "nationwide carpet of prayer."

J. L. "Lindy" Martin, the church's interim pastor and national chairman for the effort, told Baptist Press the congregation is encouraging people across the nation to pray not only for Carter and his administration but for outgoing President Gerald Ford and his staff.

Martin, an American Indian from Pembroke, N. C., said he has written to Ford assuring him of the church's prayers and asking the President to

declare Jan. 16 as National Prayer for the President Day. The minister has also written to governors of all 50 states asking them to proclaim the day of prayer in their respective states. It was too early to determine response, he noted.

Some 15,000 pieces of mail have been sent to religious leaders and churches across a wide spectrum: of faiths nationally, with 10,000 more yet to be mailed, said Martin, who is dean of student services at Samford University, a Baptist school here.

"We're hoping the news media will pick up on this to give the effort wide exposure," Martin noted. "We're asking churches and individuals across the country to declare their National Prayer for the President Day and observe it with us on Jan. 16."

The prayer day movement has coordinated Jan. 16 as National Prayer for the President Day. The minister has also written to governors of all 50 states asking them to proclaim the day of prayer in their respective states. It was too early to determine response, he noted.

(Continued on page 2)

Carter's Victory, Church Dominate Baptist Top 10

By Robert O'Brien

NASHVILLE (BP) — The unprecedented religious dimension of the U. S. presidential victory of the Southern Baptist Jimmy Carter over Episcopalian Gerald Ford dominated the balloting for the top 10 Baptist Press (BP) stories of 1976.

Both the candidacy and victory of Carter, whose "born again" Christianity cast an unprecedented national media spotlight on the Southern Baptist Convention (SBC) and evangelicals, collected 36 first place votes (including two ties) out of 41 ballots received in the annual (BP) poll of 33 state Baptist newspaper editors and the (BP) national office staff and six (BP) bureau chiefs. Only one editor failed to vote, resulting in a probable record 97.6 percent return.

The controversy surrounding the racial confrontation at Carter's home church in Plains, Ga., finished an equally dominant second, and Ford's appearance as the first incumbent U. S. President to address the annual Southern Baptist Convention meeting was uncontested in third place.

The U. S. presidential race showed vote getting power in at least two other national religious year-end ballots, finishing first in the Religious News Service's top 10 (ahead of the Episcopal Church's approval of women priests) and second in the Religious News Service's top 10 (close behind the Episcopal decision).

After the top three in the (BP) poll, which collected 381.2, 240.8 and 220.5 points respectively in (BP)'s numerical system of rating individual ballot rankings, nine stories ran a hotly-

contested race for the remaining seven spots.

The continuing Baptist controversy over the charismatic movement (1975's number one story and 1974's sixth place finisher) took a fairly comfortable fourth place finish in 1976 with 169.8 points.

The SBC's Bold Mission objective to bring the gospel of Jesus Christ to the entire world by 2000 and double missionary forces (to a total of 10,000) at home and abroad by that time ranked fifth with 160.7 points, including two first place votes.

In close voting for the sixth, seventh and eighth places, the controversy on several fronts about governmental interference in church and denominational institutions collected 143.20 points for a sixth place finish. (Continued on page 3)



# Overalls, Mission Go To New England

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So, without appointment or invitation, Barnett packed up and moved to New England.

"I came, started the church, then applied for church pastoral aid from the Home Mission Board," he explained. "I don't recommend everyone come that way, but the Lord just laid it on my heart to do it. The Home Mission Board didn't help us until we constituted as a church—in other words, the gravy got thin."

"A lot of people say you can't do it this way," he emphasized. "They say you gotta start with the Home Mission Board, run surveys, etc. And I would recommend that—and believe that should be done most of the time—but what I did here can be done anywhere" if the Lord leads.

What Barnett did was just apply the same methods he used in rural Mississippi to Rhode Island. The area around his church, while containing about 20,000 in a six-mile radius of the church, includes three small towns and people living in a rural setting.

Other New England pastors, some of whom came to New England in a more "accepted" manner, have nothing but praise for the Mississippian in his overalls.

"The accents are different," noted one fellow pastor, "but Bobby has a way of relating to those people one-to-one. They're from New England and he's from Mississippi, but he's come in here and is one of 'em."

Getting to be "one of 'em" didn't come quickly. "Folks at first thought we were fly-by-night or something," Barnett remembered. "They didn't know the difference between Southern Baptists and Mormons. Before they slammed the door in our face, we'd emphasize Billy Graham is a Southern Baptist—and now we tell them Jimmy Carter is a Southern Baptist."

The first thing the young congregation did, even before it constituted as a church in March of 1974, was buy a used school bus to pick up children and bring them to the meeting places.

Like many other "pioneer area" pastors, Barnett started with homes Bible fellowships. Later, they got the use of the American Legion Hall. Then they moved into a school, where they will stay until their building is completed.

When Barnett speaks of building, he means it personally and literally.

"We've got more muscle than we have money, so we're using free labor," he said one day while hammering a beam in place. "We're going to build this building as nice as we can."

Tom Ellis, director of associational missions for the Southern New England Association, noted that nine acres of land was given to the church by a New England woman, and that the church plans to enter its building debt free in 1977.

"We started with \$28,000 cash," explained Barnett, noting that \$17,539.44 was an anonymous gift. "I never have figured out who it was, or why the odd number of pennies."

Don Lilly, chairman of the church's building committee, noted that the building would cost about \$100,000 if fully contracted, but by using church labor, the cost should end up about \$60,000.

"One thing I've learned up here," Barnett said as he continued to work in the cold dusk, "is that a building is not near as important as I thought it was. If I went back to Mississippi today, I'd start with a home Bible fellowship."

Barnett comes across as "country" on first impression. It's the word most used to describe him. But spending any time at all around him reveals a multi-talented individual, and there is no surprise when someone noted he was tops in his class at New Orleans Baptist Theological Seminary and Arkansas State University.

"Well," he said, brushing aside such references, "If I have any talent, it's in winning people to the Lord. I'm not a powerful preacher from the pulpit. But the most effective way of making soul winners, is not preaching a sermon on soul winning—it's taking someone with you when you witness. David Kenyon, one of our members who works on the building a lot, heard the Roman Road (method of using the book of Romans to witness) nine times in three days, because he went with me soul winning."

Barnett said witnessing is actually easier in New England than in Mississippi.

"You can witness to a person in Mississippi and he'll argue with you," Barnett declared. "Here, they may not agree with you, but they won't argue."

"And we've won a whole lot who've never joined our church. But I believe it's more important to lead them to the Lord than it is to lead them to my church."

(Adapted from the Feb. 1977 issue of World Mission Journal)

## 1 Million Vols.

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seek the Lord and not settle for anything less."

The participants of the conference also heard a report on their national "Growing an Evangelistic Church" seminars held in Atlanta during 1976. Some 248 persons attended three seminars conducted by the evangelism section. The seminar presents the central strategy of the section.

A number of the workshops will be held during 1977.

# Gone, But Not Forgotten Are Today's Teenage Runaways

By Liz Skillen

THOMASVILLE, N. C. (BP)—The door slammed. "You never listen to me," Sheila screamed over her shoulder. Her parents, used to the screaming by now, didn't answer. They figured she'd come back. She didn't.

In 1940, white suburban teenagers on the run numbered less than 100 thousand.

Last year, the same national runaway estimates bordered on 1 million. And today, at least half of them are girls.

State and national runaway centers, shelters, counselors and hotlines are cropping up to meet the needs of this mobile generation.

Why do they run? William Springs, psychologist for the Baptist Children's Homes (BCH) of North Carolina, says the majority of runners take off because they are unable to verbalize feelings in their home situation.

"As the ability to verbalize decreases," Springs said, "the need to act out one's feelings increases."

According to Springs, individuals may have one of three basic predispositions—a child can react to a problem by fighting back, might decide to throw a monkey wrench into the home or school system, or escape.

"The psychologist's word for running is psycho motor acceleration," Springs explained. "Actually, this form of flight is no different from escaping through drugs, sex or drinking."

"But there are different kinds of runaways," he added. "Not all of them desire to escape."

In his thesis, a "typology of runaways," Mike Lantz, a graduate student in social work at the University of North Carolina, divided runaways into four categories—driftaways, marginal runners, non-runners and the crisis kids.

The driftaway, Lantz explains, is the child with no close family ties; he just gradually moves out.

The marginal runner is the youngster who takes his bike to the corner and waits for someone to come get him.

The child who "runs into himself," who withdraws from those around him, is the non-runner.

The crisis kid puts distance between himself and home.



The National Runaway Switchboard (NRS) in Chicago adds to the list. Funded by the US Department of Health, Education and Welfare's Office of Youth Development, the toll-free hotline received 200 calls last year from "throwaways."

Kicked out of the house by his parents, the throwaway is cut off. His only alternative is to start moving. Lantz' crisis kid, then, is the one who actually takes off with a purpose.

The purpose, however, can be confusing. Is he running from something or to something?

"I don't think any child wants to disappear from the face of the earth," Springs said, "but I think in a lot of cases, the child runs to get out of an intolerable situation at home."

Perhaps, also, the psychologist adds, the runner has a fantasy about the place he's going to.

Springs cites as an example the heyday of the hippie, when large numbers of young people congregated in places like San Francisco. They were simply moving into another society, he says, hoping for the love and acceptance they couldn't find at home.

Lantz supports this. "Running is a fad," he stated. "It's the cool thing to tell your friends that you took off one day. It's also becoming a culture. I think a whole underground runaway society has developed. How else can a North Carolina child, inexperienced and without money, disappear for months and be living in California undetected?"

According to the new rules, the



## Bethel Church Burns Note

T. J. King, president of First Federal Savings and Loan Association of Columbus (left), accepts the final payment of Bethel Church loan from W. C. McPherson (center), church trustee, and Alvin Bobo (right), church treasurer. The church, in Lowndes County, was organized in 1952 and a new auditorium constructed in 1962. Carey Sansing is pastor. A special ceremony was held December 19th at which time the mortgage was burned.

## Thai Baptists Train In Team Witnessing

RICHMOND (RNS)—A Southern Baptist missionary in Thailand, aware that the country, like many Southern Asian nations, "may not always be open to the gospel," is teaching a special course on church growth at a seminary in Bangkok. Baptist officials announced here.

The course taught by S. Judson Lennon at Thailand Theological Seminary requires in-the-field training by four teams of class members, according to a report released by the Southern Baptist Foreign Mission Board.

As part of the class assignments, teams go out twice weekly to four areas to meet people and witness to them. They return to class and report on what they have found, offering suggestions for future witnessing.

The report on Baptists in Thailand, a country surrounded by Communist regimes, was made by Mrs. Robert R. (Maxine) Stewart, Southern Baptist missionary press representative.

She said missionaries in Thailand are striving for more effective ways to witness.

Students enrolled in the special course at Thailand Baptist Theological Seminary have had encouraging results and have brought back helpful suggestions to Mr. Lennon, Mrs. Stewart reported.

"It is Lennon's aim that after the completion of this course these students can go out and start house churches on their own in any city or town, village or market, wherever the people are."

In the early stages of the project, students found at least nine Christians,

including four Baptist dentists. Five of these Christians have asked the students to help them start church meetings in their areas.

Another team reported finding a Christian man and his wife who have opened their home for Christian meetings and have been instrumental in helping more than 50 people come to know Christ.

## Prayer Carpet

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dinators in each of the 50 states from a wide cross section of faiths, Martin said.

"We want the new administration to go into office tuned in to God's leadership," Martin explained. "We believe that the good things in our nation's heritage have come from dependence on God. We need this kind of trust today."

## Missionary Released

TULUA, Colombia (BP)—Daniel H. (Dan) Rupp, Southern Baptist missionary who was involved in an accident in which two Colombians died, was released from jail here.

Rupp was freed Dec. 21 on an "unconditional release," according to J. Bryan Brasington, Southern Baptist Foreign Mission Board's area secretary for Western South America.

"Many who are involved in accidents of this nature and are released have to report back every few days," Brasington said. "The very fact that Dan was released unconditionally indicates the accident was not his fault."

The deaths occurred on Dec. 16 when a 42-year-old woman and a four-year-old boy darted out from behind a truck and into the path of Rupp's automobile.

"There will be a trial sometime in the future," Brasington stated, "but there is a good possibility a favorable settlement can be made out of court."

## Revival Dates

Highland, Vicksburg: January 16-23; Sunday services at 11 a.m. and 7 p.m.; during week at 7:30 p.m.; Evangelist Eddie Martin, preaching; Wayne Ward, leading singing; James Messer, pastor. (January 26-30, Russ Bush, professor at Southwestern Seminary, will teach the January Bible Study on Romans at Highland.)

## Runaway Rights

# Congress Passes Law Protecting Youths

WASHINGTON (BP)—Does a runaway have any rights? He or she has voluntarily left home, taken to the streets, maybe even committed a crime. Does he or she have any rights?

Yes. Newly published regulations from the Department of Health, Education, and Welfare (HEW) carefully spell out a runaway youth's right to privacy.

The Runaway Youth Act, passed by Congress as part of the Juvenile Justice and Delinquency Prevention Act of 1974, provided for runaway houses to give temporary shelter to juveniles who had left home. It also provided for counseling services for youth and their families.

The purposes of establishing runaway houses include helping solve the problems that caused the youth to run away, reunifying the family if that is in the best interests of the youth, encouraging stable living conditions, and helping the youth decide on a future course of action.

According to the new rules, the

youth must give written permission before his records can be released, even to parents or legal guardians.

The only exceptions to this rule are the releases of records which are not personally identifiable to another agency compiling statistics or to a court involved in settling criminal charges.

Another change in the rules allows a youth to view the records being maintained by the runaway house. He may correct errors or file a statement of disagreement. He may also know who has seen his records.

The need for secure storage of client records at the runaway house to protect sensitive information is also noted in the regulations.

Another change recognizes the right of youth to have a say in whether or not he participates in research or experimentation, other than routine testing or program evaluation. Consent must also be granted for medical, psychiatric or psychological treatment.

## Newsbriefs In The World Of Religion

ATLANTA (BP)—Southern Baptist Convention (SBC) educators and representatives of the Home Mission Board met here to brainstorm ways in which they can better cooperate. William G. Tanner, executive director-treasurer of the board, said he feels he "ought to be willing to try to relate the Home Mission Board and our resources to other organizations who hopefully are willing to do the same thing." He said "if winning America to Christ is our real purpose," SBC leaders ought to be able to work together. In 1975, the Education Commission and other educators met with the Foreign Mission Board to map out areas of cooperation. Such a meeting with the Southern Baptist Woman's Missionary Union is in the planning stage.

New York (RNS)—Chaplain (Major) Henry J. Meade, chief of chaplains of the U. S. Air Force, said the chaplaincy program of the armed forces has been the "pioneer of ecumenism and pluralism. Chaplains basically represent God and every chaplain ministers to the whole community," said Father Meade, 51, a Roman Catholic priest of the Boston archdiocese.

Columbus, Ohio (RNS)—A religious person is more likely than a non-religious person to offer help in a crisis as well as on a day to day basis, according to a study published in the Journal for the Scientific Study of Religion. The study indicated that there is a direct relationship between a person's religious conviction and his charitable acts.

Washington, D. C. (RNS)—Nearly 25 per cent of the estimated one million households in the metropolitan Washington area and outlying cities were contacted during an intensive media-oriented three-week evangelistic campaign. "Here's Life, Washington," was one of the 142 similar campaigns conducted in various cities and metropolitan areas around the country in November by Campus Crusade for Christ.

Washington, D. C. (RNS)—Serious crime in the U. S. rose by 2 per cent during the first nine months of 1976 over the same period in 1975, according to the Crime-Index report of the Federal Bureau of Investigation. The increase was attributed to rises in the "property crime" category which includes burglary, larceny-theft and motor vehicle theft. The number of violent crimes, which includes murder, forcible rape, robbery and aggravated assault—continued to drop.

New York (RNS)—Deans of nine seminaries associated with Torah Umesorah (National Society for Hebrew Day Schools) have urged Jewish educational institutions not to engage in Las Vegas nights or other fundraising activities "in opposition to Torah policies."

Los Angeles (RNS)—An "amicable settlement" has reportedly been reached in a \$1.5 million libel suit filed here in 1971 by The Church of Scientology against the publishers and author of the book, The Scandal of Scientology.

## Owen Cooper Named For Seminary Campaign

NASHVILLE (BP)—A 16-person committee, with former Southern Baptist Convention (SBC) President Owen Cooper of Yazoo City, Miss., as chairman, has been named by SBC President James L. Sullivan to follow through on implementation of a joint national fund raising campaign of the six SBC theological seminaries.

The SBC Executive Committee, which approved the joint campaign last September, also called for the committee to determine ground rules, secure necessary consultation, and initiate and coordinate the campaign in keeping with Article VI of the SBC's business and financial plan. The seminaries will share expenses of the campaign, which would not interfere with individual campaigns already approved for Southwestern Baptist Theological Seminary, Fort Worth, and Southern Baptist Theological Seminary, Louisville.

Besides Cooper, other committee members include Ben R. Murphy of Dallas; C. C. Hope of Charlotte, N. C.; R. Paul Henry of Tulsa; Mrs. F. Tyler Easley of Bluefield, W. Va.; and Mrs. Doyle E. Carlton Jr. of Wauchula, Fla., all laypersons.

Also, George E. Bagley, executive secretary, Alabama Baptist Convention, Montgomery; R. Eugene Puckett, editor, Maryland Baptist, Lutherville, Md.; W. O. Vaughn, pastor, Immanuel Baptist Church, Little Rock; Charles E. Harvey, pastor, Sunset Acres Baptist Church, Shreveport; and the six seminary presidents.

The six presidents are Duke K. McCall, Southern Seminary, Louisville; Robert E. Naylor, Southwestern Seminary, Fort Worth; Landrum P. Leavell II, New Orleans Seminary; W. Randall Lolley, Southeastern Seminary, Wake Forest, N. C.; Harold K. Graves, Golden Gate Seminary, Mill Valley, Calif.; and Milton Ferguson, Midwestern Seminary, Kansas City.

## Turn T.V. Off

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hour, with three out of four programs featuring violence.

Wildmon called many of the programs on television "insulting to anyone with normal mentality and decent morality. . . . It is indeed a shame that we must continually be insulted and embarrassed when, as a family, we chose to watch television," he said.

Television, he continued, can be a "very enjoyable and helpful medium. It could be one of the most beneficial mediums of all time. But the quality of many programs now offered serve no decent purpose at all," he said.

"It is time that people with normal mentality and decent morality speak out. It is time we were heard. The television industry's self-imposed 'Family Viewing Time' is a shame and a farce," Wildmon charged. "We may not be able to tell the networks what to show, but we can certainly tell them that if they do not improve the quality of their programs they will be showing them to an ever decreasing number of viewers."

## Taxation

NORTH ADAMS, Mass. (RNS)—"Mail order ministers" of the Universal Life Church will not be given a tax-exempt status here without a court challenge, according to Henry J. Callan, chairman of the board of assessors.

The Universal Life Church, based in Modesto, Calif., recently bought the Unitarian Universalist Church building here. Universal Life ministers are expected to move into their quarters here in January.

Mr. Callan told the Pittsfield (Mass.) Eagle that no one has yet applied for tax-exempt status, but if anyone does, "I will automatically go to court on it, and maybe I'll lose."

"I am not going to take 200 to 300 people and let them off the tax roll," he said. "It could cause chaos throughout the commonwealth, or even throughout the country."

The Universal Life Church aroused controversy this Summer when a large proportion of residents in the small community of Hardendburgh, N. Y., applied to the church to be ministers in order to qualify for tax-exemption.

Applications from more than half of the town's 236 residents were approved by the local assessor. Those people in the Catskill Mountains community are now exempt from paying taxes for schools, town or county, the Eagle report said.

In Massachusetts, the secretary of state's office in Boston said the "mail order" ministers can be registered by the state if the minister sends a copy of his certificate of ministry and a letter of good standing from the church.

The Universal Life Church says it will send a letter of certificate of ministry and a cover letter to anyone who applies.

The letter states that the minister may perform such ceremonies as weddings, funerals and baptisms, and can ordain other ministers. The minister is also encouraged to apply for a tax-exempt status.

A spokesman for the Massachusetts Secretary of State said the state does not recognize weddings performed by "out-of-state mail order ministers" but that Universal Life Church ministers who live in the state may register as ministers. The ministers will receive letters stating whether the registration has been accepted and filed.

The Universal Life Church was founded in 1962 by Kirby Hensley, 64, of Modesto, a one-time Baptist preacher who calls himself "bishop" of the Universal Life Church. The Church claims to have ordained more than 2 million "ministers" by mail and issued some 10,000 honorary doctor of divinity degrees at a charge of \$20 each.

Suits against the Church and Hensley have been filed in many states, with varying decisions handed down by the courts. A U. S. District Court in Sacramento, Calif., ruled in 1974 that the Church is entitled to federal tax exemption.



# Carter's Victory, Church Dominate Baptist Top 10

(Continued from page 1)

The controversy surrounding the discovery by Baptist Press that the ultraconservative, independent "Baptist Literature Board" (BLB) was using non-denominational Scripture Press literature, rather than literature "produced by Southern Baptists" as advertised, was ranked seventh with 140.6 points. The BLB was organized by some members of the Baptist Faith and Message Fellowship, an independent organization dedicated to ferreting out Southern Baptist "liberals."

Escalation by the Southern Baptist Foreign Mission Board of disaster relief efforts abroad, including appropriations of relief funds from a record \$1.67 million given by Southern Baptists for that purpose, finished eighth with 139.4 points. It received one first place vote.

Events surrounding the controversy over television and morality finished ninth with 125.1 points. The subject includes a federal court decision that TV's "Family Viewing Time" is un-

constitutional, adverse reaction by broadcasters and Baptist leaders to that decision, the announcement by the National Association of Broadcasters and at least two networks that the decision will be appealed, a series of public hearings on television and morality across the nation by the SBC Christian Life Commission, and actions by state Baptist conventions lashing TV sex and violence.

The tenth ranking went to the continuing dramatic story of SBC missionaries ministering amidst trouble, tension and turmoil in such areas as Lebanon, Rhodesia, Ecuador, the Philippines and Indonesia.

That story collected 117.6 points to edge out events surrounding the SBC's racial "growing pains" (111.9 points) and the burgeoning growth of SBC educational institutions (106.5 points), which have shown a 28 percent enrollment increase in the past five years, including record seminary and Seminary Extension enrollments.

The "growing pains" issue involved a series of stories showing a mixture of positive and negative elements of black-white relationships among Southern Baptists. Southern Baptists have had a 76 percent growth in black SBC congregations over the past three years, elected blacks to leadership positions in several areas and confronted crises in some places in which blacks have apparently been excluded because of race.

One such crisis, at Plains Baptist Church, was resolved when members of Carter's home congregation approved the motion of Southern Baptist missionary W. Jerome Ethredge, a former deacon chairman at the church, to drop racial barriers.

That story overlapped with the continuing story of SBC race relations. In fact, the top three stories, which the (BP) staff decided were important enough to merit separate places on the ballot, were definitely entwined.

One editor ranked the Carter election, the Plains controversy, and the Ford appearance at the SBC in a three-way tie for first and wrote that they should have been given one place on the ballot under the heading of the unprecedented national media exposure the three—in combination—brought to Southern Baptists.

Another editor tied the Carter election and Plains for first, noting that he found it impossible to separate the two.

Indeed, it was a landmark year for Southern Baptists as Jimmy Carter, a deacon and Sunday School teacher in

Plains and trustee of the SBC Brotherhood Commission, became the first Southern Baptist active in denominational affairs and the second Southern Baptist to win the U. S. presidency.

Ford's appearance at the SBC and the Plains controversy took on increased significance because of Carter's near miraculous climb from obscurity to the Democratic presidential nomination. They may have been the result of that candidacy—especially Plains when a non-Baptist black minister sought membership in the closing hours before the election. SBC leaders, although they faced criticism for the political ramifications of Ford's invitation to speak at the SBC, said he was invited as a U. S. President in the Bicentennial, not a candidate. Whether he would have accepted the invitation if a prominent Southern Baptist had not been his opponent is another question.

So, although each of the top three stories had their own fascinating aspects, from the debate and analysis over a born again Southern Baptist seeking the presidency, to the impetus given race relations by the soul-searching at Plains, to a President speaking to the SBC in an election year—or any year for that matter. It was a year to remember.

## Calling A Pastor

By Clifton Perkins  
Director, Department of Church-Minister Relations

There are few things fraught with more potential peril to the future of any Baptist church than the selection of a pastor. The wrong man may be secured or the right man gotten in such a way as to handicap his service. Surely the pastor search committee needs to plan wisely and pray much that God's man may be found in the right way.

In the depression years a man who had lost almost everything he had walked down the street one day, and at every intersection thrust out his left arm. Someone asked him why. "That," he answered, "is all I have left of my automobile." Nothing left but the gesture! The committee that fails to plan wisely and pray much might end up that empty.

The Department of Church-Minister Relations is available to help any pastor search committee prepare for its task. At the request of the committee, the director will visit with the members for consultation on proper procedure, ethical practices, and problems that may be encountered.

In order to function effectively, the committee should be organized. It will need a chairman, a vice chairman, and a secretary. In addition to these officers, I believe strongly that every pastor search committee needs what I call a "prayer coordinator."

The chairman presides over the meetings of the committee and he should make periodic reports to the church on the progress of the work. Of course his reports should not violate the confidences of the committee. He should also see to it that the bills the committee incurs in its work are paid by the church. It is the further responsibility of the chairman to see that any prospective pastors invited to visit the church are reimbursed for their expenses and given an honorarium when necessary.

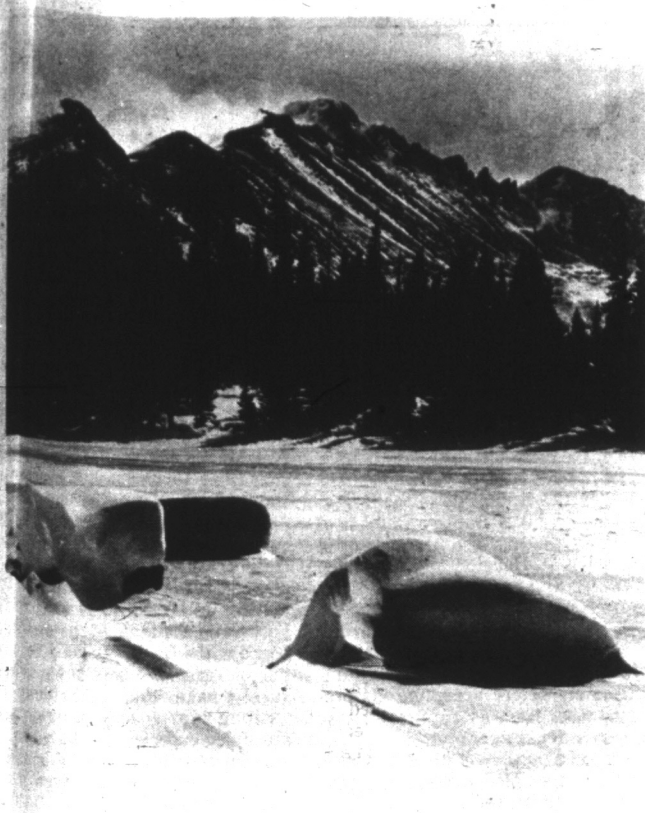
A good secretary is important because adequate records should be kept and much correspondence done.

The prayer coordinator, with the help of the remaining member or members of the committee, should be responsible for enlisting the entire church to pray for the committee. They should contact every Sunday School Department director, teacher, and organizational leader and ask them to have prayer for God's leadership and their fellowship at each of their meetings. The call to prayer should be sounded loud and clear to the entire church. Somebody has defined prayer as the language of an earnest soul breathing after a knowledge of God and His will. It is a language the church must speak proficiently during this interim period. This venture in prayer might begin as something of a ritual but if sincerely followed it will become an exciting adventure with God.

## Hospital Elects MC Grad Chairman Of Trustees

Alvin 'Bo' Huffman, Jr., executive vice president of the Radio and Television Commission in Fort Worth, Texas, has been elected chairman of the 27-member Board of Trustees of Baptist Memorial Hospital, Memphis. He is a Mississippi College graduate.

Baptist Memorial Hospital, jointly owned by the state Baptist conventions of Arkansas, Mississippi, and Tennessee, is the nation's largest private general hospital. With more than 60,000 general admissions annually, it ranks second in the United States in the number of patients admitted. Mississippi has nine trustees of the hospital.



Winter's winds blow the snow off Longs Peak in Colorado's Rocky Mountain National Park. Bear Lake lies frozen below. (RNS Photo by Kent & Donna Demmen)

## Winter In The Rockies

# Beginning The Search

In the beginning of its work the committee should agree that each member will hold in confidence the affairs of the committee. In further meetings it will be necessary to discuss frankly matters of character and personal judgment. The committee will not secure the cooperation it needs unless its integrity is unquestioned. Another agreement the committee should make is that a prospective pastor will not be invited before the church in view of a call unless the committee is unanimous.

After dealing with preliminary matters, many committees begin their search by asking, "What kind of preacher do we want?" Well, all you have to do is name your type for God has him. I never cease to be amazed at the many different types of people God has called into his service.

W. E. Thorn Jr. says that in one of his early pastorates a motherly woman told him he was a "model preacher." At home he told his wife about it, but she wasn't impressed. She looked up the word, "model" in the dictionary and read to him. "Model—a small imitation of the real thing." He points out that later a lady told him he was a "warm preacher," and he says, "I figured that out for myself. It meant not so hot."

Yes, God has any kind of preacher you want—model, warm or otherwise. But the first question is not the kind of preacher you want but the kind of church you represent. "What is the makeup of our church? What is our mission in this community and how are we fulfilling it? What are our needs?" These are the questions that must be answered before a committee is ready to focus on a pastor.

The committee should know the facts about the church it represents before it goes out to deal with prospects. On the basis of this study of the church it should be determined what the church will expect of the new pastor and what the new pastor can expect from the church. The committee needs to know what the church plans to do for the pastor in terms of salary and benefits. Future conflict may be avoided if each knows what is expected of the other.

Having determined the kind of pastor needed, the committee is ready to look at possibilities. Some committees immediately take to the road to hear men preach. A great deal of lost motion could be avoided if they would begin by making a list of prospects. Then they should get enough biographical and statistical information to determine whether any one of the men whose names they have might be the man they need.

Where should the committee get names of possibilities? Certainly every member of the church should have the privilege of making recommendations to the committee. Further recommendations might be sought from pastors known to the committee, associational directors of missions,

denominational workers, and college and seminary professors. It will be helpful to keep a record of who recommends each prospect. Caution should be taken in receiving names from people unknown by the committee. Care should also be exercised when the committee receives a large number of unsolicited letters exalting one prospective pastor.

The Department of Church-Minister Relations, when requested, will provide names and biographical information of persons the committee might wish to consider. Committees may also request data on specific persons. If the desired information is not in the files, the department will seek to secure it within a few days.

Seeking information and investigation may seem a long and tedious way to travel, but it is the shortest and best way in the long run.

One day a little boy stood with his father at the window of a pet shop to pick out a puppy for his birthday present. They stood there looking at the little doggies in the window. Finally, the father asked, "Have you picked one yet, son?" "Yes, Dad, I have," replied the boy, pointing to one little puppy furiously wagging his tail. "I want the one with the happy ending."

Well, who doesn't! We all want happy endings. For a pastor search committee, prayer and careful investigation is the way to a happy ending.

(This is second in a series of articles on the subject, "Seeking And Calling A Pastor." Next—"Dealing With The Prospect.")

## Interfaith Group Condemns 'The Passover Plot' Film

BOSTON (RNS) — An interfaith committee here has denounced the film, "The Passover Plot," based on Hugh Schonfield's book of the same name, and declared that the depiction of Christianity "as a deliberate fraud" is similar to branding the Holocaust as "Jewish fiction."

The statement was issued on behalf of the Catholic-Jewish Committee of the Archdiocese of Boston by its chairman, Sol Kolack, and past chairman, Father Robert Bullock. It said the committee sees the film as damaging to interfaith relations wherever it is shown.

Although the film was made in Israel, the interfaith committee noted that it "is not sanctioned by the government of Israel, and is the product of a private film-making company."

# December Buoys SBC CP

NASHVILLE (BP) Strong giving in December increased the Southern Baptist Convention's national Cooperative Program unified budget to more than \$11.9 million after the first three months of the 1976-77 fiscal, 12.49 percent ahead of the same point last year.

National Cooperative Program receipts in December alone totaled \$4,117,544, an 18.83 percent increase over \$3,465,179 given last December, according to a report from Billy D. Malesovas, director of financial planning and assistant to the treasurer of the SBC Executive Committee.

Executive Secretary-Treasurer Porter Routh, expressing gratitude for the strong giving in December, said the 12.49 percent pace during the first quarter of the fiscal year would leave the SBC "about \$2.5 million short of its bold mission goal at the end of the year, but will take care of the basic operating and capital needs budgets."

Including the \$11.9 million Cooperative Program figure and over \$1.27 million more in contributions designated to specific causes, Southern Baptists have given over \$13.2 million to SBC national causes during the first three months of the fiscal year. That's an 11.44 percent increase over the same point last year.

National Cooperative Program receipts represent about one third of the receipts received by SBC state and multi-state conventions from SBC churches. The amount received by the states represent about one-tenth of the contributions in the churches.

## W. Herschel Ford Dies At Age 76

DALLAS (BP)—W. (William) Herschel Ford, long-time pastor and denominational leader and a well known Southern Baptist author died here at age 76.

Ford was a vice president of both the Southern Baptist Convention (1960-61), and the Baptist General Convention of Texas (1949-50) was a former president of the Southern Baptist Pastor's Conference (1961-62) and former member of the denomination's Home Mission Board.

He retired from the pastorate of First Baptist Church, El Paso, Tex., in 1963 after 16 years there. He made his home in Dallas but served several interim pastorates until declining health confined him to writing.

He had been in bad health several months. He suffered a heart ailment on Sunday, Dec. 19, and was pronounced dead in the emergency room of a local hospital.

A native of Monroe, Ga., Ford wrote about 40 books, most of them in a series, entitled, "Simple Sermons." He was an honor graduate of Wake Forest University, Winston-Salem, N. C., and attended Southwestern Baptist Theological Seminary in Fort Worth. He was awarded the doctor of divinity degree by Carson-Newman College, a Baptist school in Jefferson City, Tenn.

## First, Gulfport Pastor Moves To Louisiana

John H. Traylor assumed the pastorate of First Church, Monroe, La., Jan. 2.



It was on February 23, 1969, that Traylor began a ministry to the Mississippi Gulf Coast at First Church, Gulfport that concluded with a Christmas Eve service on December 24, 1976.

Under his pastoral leadership at Gulfport, 831 have confessed Christ as their Savior, with 539 being baptized; 1005 people united with the church through transfer of letter.

During these nearly eight years, Traylor has served on the Southern Baptist Convention's Committee on Committees; as secretary of the Education Commission of the Mississippi Baptist Convention; and as president of the Mississippi Baptist Convention. He is presently serving as a trustee of the Midwestern Seminary.

Traylor's ministry at Gulfport was highlighted with the completion of the Chapel and East Wing Educational Buildings, the beginning of the bus ministry, the 75th Anniversary Celebration, and his leadership to the church and community following the devastating hurricane Camille.

Traylor, a native of Columbia, La. is a graduate Louisiana Tech with a major in mechanical engineering, and New Orleans Seminary where he received the Doctor of Theology degree in Hebrew and Old Testament.

He has served as pastor in Kelly, La. and Florida Ave. Baptist Mission, New Orleans as well as churches in Alabama, Texas and Mississippi.

He is married to the former Bettye Colvin of Dubach, La. who also holds degrees from Louisiana Tech and New Orleans Seminary. They have two children, a married daughter living in Mobile, Ala. and an eighth-grade student, Angela Kay.

## Swiss Seminary Supported Despite Money Problems

RICHMOND (BP) — The Southern Baptist Foreign Mission Board voted to reaffirm its support of the Baptist Theological Seminary in Ruschlikon, Switzerland, during the board's December meeting here.

The seminary has been hit hard by dollar devaluation, according to J. D. Hughey, the board's area secretary for Europe, the Middle East and South Asia.

"Small amounts are contributed to the seminary by European Baptist unions, churches and individuals, but the Foreign Mission Board must bear most of the cost," Hughey said.

When Southern Baptists began mission work in Ruschlikon in 1948, the exchange rate was 4.3 Swiss francs per dollar. It remained the same for most of the time since then, Hughey said, until recently, when it dropped to 2.43.

In reaffirming its support, the board listed several conditions or understandings that were to accompany the support. The first understanding was that the property will be used for a Baptist Center, which, in addition to the seminary activity, will be used for conferences, short term courses of study, extension courses, and as headquarters for the board's field representative for the area.

This was coupled with a later understanding that no new building for the Baptist Center can be anticipated in the "foreseeable" future.

Two more of the conditions concerned the student body. The seminary is to accept students from all parts of the world, especially for graduate work, but American students are not to constitute more than about 10 percent of the student body. American students will be personally responsible for their fees, rent and meals. Other students are sometimes subsidized.

The board also approved the development of a doctoral program by the seminary faculty if investigations show that European Baptists desire it and if the seminary trustees authorize it. The proposal that a doctorate be offered by Ruschlikon was made by a European Baptist leader in a trustees' meeting last March.

The board also requested that emphasis be placed on financial management and on increasing income from students and from Europe sources, stating in the recommendation that only minimal increase of the annual board subsidy to the seminary can be expected.

A maximum of six seminary professors will be supported by the board, in addition to the president. Other persons may be assigned to Ruschlikon for non-academic programs.

The seminary's president, C. Penrose St. Amant, a Southern Baptist missionary associate, announced his retirement a few months ago. Hughey said that he hoped a new president would be elected by the board in January, with ratification later by the seminary trustees.

## Ministry To Alcoholic Is Topic Of Seminar

Ministering to the chemically-dependent person will be the topic of the 17th annual pastoral-care seminar sponsored jointly by Mississippi Baptist Medical Center and the Christian Action Commission of the Mississippi Baptist Convention Board.

The seminar will be held February 22 from 9:30 a.m. to 3 p.m. in the Gilroy Building of the Mississippi Baptist Medical Center, and clergymen of all denominations are invited to attend, according to Gordon Shamburger, MBMC Chaplain and director of the MBMC Pastoral Care Department. The seminar will focus on the pro-

blems of the Chemical Dependency Unit of the Mississippi Baptist Medical Center. The unit's function is to aid the alcoholic to return to a position of responsibility in his family unit and in his community.

The topic of the 1976 seminar was ministering to the cancer patient and was attended by approximately 125 clergymen from many different denominations.

Information on the seminar may be obtained from Chaplain Shamburger or from Clark Hensley, executive director of the Christian Action Commission of the Mississippi Baptist Convention Board.



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### Hail, And Farewell

Surely Mississippi Baptists wish Dr. William Tanner the very best in his new position as executive secretary-treasurer of the Home Mission Board. The change in leadership at the Home Mission Board has been one of interest to this writer because of the many years of knowledge of the work of both the retired secretary and the new one and the high esteem in which both are held.

There are too many people to mention at the Home Mission Board with whom the writer has an acquaintance going back many years. One of the two earliest is Bill Tanner. He was a member of the Student Council at Baylor University when I was a repor-

ter for the Baylor Lariat assigned to cover the council's positions.

Dr. Tanner also, of course, has Mississippi ties in that he is the former pastor of First Baptist Church of Gulfport. He has also been pastor of churches in Houston and Cleburne, Texas, and president of Mary Hardin-Baylor College in Texas while I was with the Baptist Standard in that state. He was, of course, president of Oklahoma Baptist University immediately before accepting his present post. He was on the Baptist Record advisory committee.

He has a position of great responsibility, and we pledge to him our support and our prayers.

The other of the two earliest ac-

quaintances, incidentally, is Walker Knight, the editor of Home Missions magazine. He was a staff member of the Baylor Lariat at the same time.

Dr. Arthur Rutledge, who has just retired as executive director-treasurer of the Home Mission Board, also had Texas background as a pastor and was well known to the writer while he was on the staff of the executive board of the Baptist General Convention of Texas. We here in Mississippi surely take this opportunity of wishing him a very pleasant and gratifying experience as he begins his retirement. His efforts and influence through the years have been of top quality and widespread.

He will not be forgotten.

### Pray For The President

In a little less than a week a new President of the United States will be inaugurated. The philosophy of the new administration will be a great deal different from that of the present, and very likely different from any experienced before.

Nevertheless, whatever our political persuasion, we must resolve to pray for our President and for our nation. We face a hopeless situation unless we call upon the Lord to guide us in our directions and decisions.

We know the new President is a man of prayer. He is particularly open concerning his relationship to the Lord.

The thought has surfaced a time or two that since he is a Southern Baptist the President-elect could embarrass us with some of his actions or decisions. Put those notions aside. He could do just that. But rather than fearing that he might, let us support him with our prayers so he will be better able to serve, and our nation will be

better because of his better service.

Just as surely as we are the churches of which we are members, we are also the nation in which we hold citizenship. Just as surely as we must support our just also support our nation with our prayers.

We will have one of our own, A Southern Baptist, in the White House soon. Let us demonstrate the relevancy of our commitment and his to a Christian heritage. Let's pray for him.

## Guest Editorial

### Missing In Action

By Edgar R. Cooper  
Florida Baptist Witness

We continue to hear from concerned individuals about service men who fought in Vietnam, but are now missing in action (MIA). Our government is implored to use every resource available to find the MIAs and restore them to their families. Politicians are questioned, signs painted, speeches made and marches organized to emphasize the responsibilities of America to find the service personnel that is classified MIA.

Southern Baptists have a lot of MIAs too, and we should be concerned and anxious about finding them. Some have been lost for a long time and the list grows every day. Baptist MIAs are nonresident members and we need to organize and agonize in a concerted effort to reclaim them. We like to boast about having 13,000,000 persons who claim membership in almost 35,000 Southern Baptist churches, making us the world's largest protestant denomination. However, a good portion of our brag turns to embarrassment when it is revealed that at least 3.5 million of the membership is classified as nonresident. This means that they do not live where their church membership resides. More than 27 per cent of all Southern Baptists are MIAs so far as being active in the churches where their names are on the church rolls.

Here in Florida, approximately 27.1 per cent of the 736,531 persons claiming membership in a Southern Baptist church are nonresident members. This makes us equal with the national average, which in no sense is a distinction.

Why so many MIA Baptists? What keeps them from moving their church memberships to the area where they live? It may be because they are in a strange town and there is a fear of getting started in that unfamiliar situation. Another reason may be that old friends have been left behind and new ones have not been made. So often moving to a new location provides an invitation to take it easy for awhile and drift along with no Sunday obligations or responsibilities. It could be that the nonresident member has not had a genuine experience with the Lord, is not converted and therefore lacks the incentive. No matter—the nonresident

MIAs need to be contacted, dealt with and utilized for the Kingdom's sake.

How? The Sunday School Board of the Southern Baptist Convention is promoting a project to help the churches find and enlist nonresident Baptists in Sunday school. The project is called Hello Baptists.

The procedure is simple. First the church checks its roll and makes a list of the members who have moved away but have not moved their membership. The next step is for the church to contact the Hello Baptists Desk, 127 Ninth Avenue, North, Nashville, TN 37234 requesting enough Hello Baptists information cards to record one family per card.

When the cards are completed, the local church may follow one of two procedures. The cards can be mailed directly to the churches near the home of the nonresident members. To do this, churches will need a copy of the Directory of Southern Baptist Churches. This directory is number 9522-6 on the undated literature order form and costs \$8.25. It is a necessity that the local church deals directly with sister churches.

Another procedure is to mail the information cards to the Hello Baptists Desk. The cards will be divided by conventions and sent to state directors of associational missions. They in turn will contact the churches close to the homes of the nonresident families and ask that they seek to enroll in a Bible study.

We have the organization and people power to make Hello Baptists work. What is needed is a genuine concern. It is criminal for a church to be content with a bulging nonresident file. Something should and can be done about it. After World War II the US Navy had a large fleet of ships anchored at Green Cove Springs, FL. They were said to be mothballed. The war was over and there was no demand for them. Gun turrets were sealed, and anti rust concoctions generously used. There they were—acres of them—potential power becoming junk!

The millions of nonresident Baptists represent potential power. In many cases all that is needed to enlist them is a friendly word and a helping hand. We can provide both through Hello Baptists.

## The Presidents And Their Churches

By J. B. Fowler, Jr., Pastor  
First Church, McComb

In a few days Jimmy Carter of Georgia will be inaugurated as the 39th President of the United States. Counting Mr. Carter, however, only 38 men have filled that office. Grover Cleveland served as our 22nd and 24th president. All but five of these men were members of a church.

The presidents have come from ten religious denominations. The Episcopal church leads the group with ten men. They were Washington, Madison, Monroe, Harrison, Tyler, Taylor, Pierce, Arthur, Franklin D. Roosevelt, and Gerald Ford.

The Presbyterians are second. They gave America five presidents. They were Jackson, Buchanan, Harrison, Wilson, and Eisenhower. Grover Cleveland, the only president to be elected twice with one term out of office, never united with the church although his father had been a Presbyterian minister.

Four of our presidents held membership in the Unitarian church. Those men were John Adams, John Quincy Adams, Millard Fillmore, and William Howard Taft.

The Methodists have sent three men to the White House. They were Polk, Grant, McKinley.

It was 132 years before a Baptist was chosen to serve. Warren G. Harding, inaugurated on March 21, 1921, was the first one. Harry S. Truman was the second. God willing, Jimmy Carter will be the third.

Three denominations have each sent two men to Washington. The Dutch Re-

formed church sent Martin Van Buren and Theodore Roosevelt. The Disciples of Christ sent James R. Garfield and Lyndon Johnson. The Quakers sent Herbert Hoover and Richard Nixon.

There are two denominations that have had only one of their members to serve in this land's highest office. They are the Congregationalists and the Roman Catholics. Calvin Coolidge was a Congregationalist, and John F. Kennedy was a Roman Catholic.

The only presidents who were not church members were Thomas Jefferson, Abraham Lincoln, Andrew Johnson, Grover Cleveland, and Rutherford B. Hayes. But, if an article that was nationally-circulated in the newspapers a few years ago can be believed, had Abraham Lincoln lived he would have joined the Presbyterian church.

Some years ago, Frank S. Edginton, Stated Clerk of the New York Presbyterian Church in Washington, D. C., wrote that Lincoln was to have been admitted to their membership upon the confession of his faith. But, alas, Lincoln was assassinated before his plans were carried out.

Thomas Jefferson was accused of being both atheistic and agnostic, but this is not true. He was reared in the Anglican Church, but stated in later life that he preferred the Unitarian. However, Jefferson never joined either church. In both his first and second inaugural addresses, however, he made references to the Deity. In his later years he wrote: "To love thy God with all thy heart and thy neighbor as

## Book Reviews

**THE MIRACLE GOES ON** by John W. Peterson with Richard Engquist (Zondervan, \$6.95, 228 pp.) When he was growing up in Kansas, John Peterson longed to give the world a song with God's message. Today he is one of the most well-known gospel song composers in the world. He has over 1,000 hymns and gospel songs to his credit and millions of copies of his cantatas are in circulation. He shares his life story in this inspiring autobiography.

**THE PRESIDENTS AND THE BIBLE** by J. W. Storer (Broadman, paper, 174 pp., \$2.50) When the President of the United States is inaugurated, he takes oath with his hand on a Bible. Since Abraham Lincoln, with one exception, the Bible has been opened at a passage personally selected by the President for the occasion. Along with a brief biographical sketch and a drawing of each man, this book offers a devotional article based on his Bible passage. First published as **THESE HISTORIC SCRIPTURES**, this book is of particular interest at a time when a new President is to be inaugurated.

**THE EYE OF THE STORM** by Joseph B. Bishop; Chosen Books, Fleming H. Revell Company, Old Tappan, New Jersey; 126 pages; \$4.95.

This book is about a search for the way through turmoil and grief to the joy beyond. The author says that the only way out of tragedy must lead directly into and through the center of the upheaval. He declares that to win man must plunge into the eye of the storm.

**THE MAKING OF A CHRISTIAN LEADER** by Ted W. Engstrom; Zondervan Publishing House, Grand Rapids, Mich.; 286 pages; \$6.95.

The author explains that good leadership begins with a clear understanding of tested principles of management and human relations. Then, he says, building on practice and experience in developing skills, the leader cultivates the qualities and personal traits that make good managers.

**HARMONY OF THE GOSPELS**, Benjamin Davies, editor; Baker Book House, Grand Rapids, Mich.; 184 pages; \$5.95.

The pages include explanatory notes and illustrative passages. A synopsis of the harmony is featured on the early pages. The appendix section discusses special topics of interest from the four gospels such as the time of Jesus' birth, the genealogy, Christ's second Passover, the Sermon on the Mount, the date of the Last Supper, and chronological questions concerning the resurrection narratives.

**LOTS O'LAUGHS** by Bob Phillips (Fleming Revell, paper, \$1.50, 128 pp.) Here's a collection of wholesome jokes that the entire family can enjoy. Riddles, knock-knock jokes, tongue twisters and one-liners add up to a dandy little book of humor.



Prayer for the New Year

## Faces And Places

By Anne Washburn McWilliams

The first word I ever said—when I was nine months old, so they tell me—was "cat." I can't imagine why it wasn't "dog," for some of my best friends have been dogs. That is—Well, you know what I mean.

"The one absolute friend a man can have—the one that never proves treacherous—is his dog." These words were spoken by lawyer George Graham Vest to a jury in Warrensburg, Mo., in 1870, about a dog named Old Drum that had been shot to death when he trespassed on a neighbor's property. (I read about his trial in the November 1 Clarion-Ledger.) Old Drum, of course, did not know he was entering the property of Leonidas Hornby and perhaps if he had been just another ordinary mongrel that would have been the end of it. As the news article said, though, "Old Drum was a foxhound of high repute, and his master, Charles Burden, decided to seek \$150 damages."

Vest's eloquent summation was not only in defense of Old Drum but apparently of all the dogs in history. From his impassioned summation was born the phrase: "A man's best friend is his dog." Many of the jurors wept. They gave Old Drum's owner \$50 in damages, an uncommon sum for those days.

All my life I've owned dogs. When I was a child they walked with me in the woods or followed my bicycle down the dusty roads. I grieved when Ted, a little white fiest (like Farmer Jim's dog), and then Laddie, a big tan collie, were struck by cars.

Skippy would follow Daddy and me when we hauled hay in the wagon. If he ever saw a snake he would grab it in a flash and shake it until it was dead. One afternoon Skippy and I were a little late arriving on the scene, and Daddy had already killed the snake. Just as I stepped up to look, Skippy spotted the enemy and started slinging. With every motion he was popping that dead snake against my legs, and I was jumping up and down and yelling. I couldn't get away fast enough—but Skippy was sure that snake wasn't going to hurt either of us.

Frisky, shaggy and about the size of a cocker spaniel, was the most intelligent dog I've owned. When W. D. and I lived on North Hines Street in Jackson

she entertained the neighborhood children with her tricks. We never knew if dognappers got Tiger, or if someone shot him (like Old Drum) for trespassing.

My current dogs are Devil and Brownie. Devil is ten years old—jet black and sleek. I named her that because when she was a mischievous puppy it described her well. The vet says she looks like a mixture of dachshund and terrier.

"There was a dachshund once, so long, she hadn't any notion How long it took to notify her tail of her emotion;

And so it happened, while her eyes were filled with tears and sadness Her little tail went wagging on because of previous gladness."

Brownie was one of Devil's puppies. Like many people, he has a jealous nature and requires a great deal of attention.

C. Stacey Woods of Australia in his book, *Some Ways of God*, told about his great desire, as a boy, for a dog. His eleventh birthday came, a day he would not forget. His mother and father came into his room while he was still asleep and his father quietly put a furry little bundle into the bed. The puppy began to lick away the tears of joy that smeared the boy's face. Woods said that he and Bobs, the dog, became inseparable companions. "At one time Bobs meant more to me than any boyhood friend. He did not want to go out for a walk unless I went with him. When I studied or read, he was at my feet. He even seemed to prefer that I give him his food."

"Sometimes," he continued, "my father would call attention to this dog-boy relationship as a picture of what should be the relationship between a Christian servant and his master Christ. God wants us to enter into such a relationship with him wherein we desire to have nothing but what he gives us, to go nowhere but where he directs us, to enjoy his presence and fellowship more than any other association, to have no will but his will. As by his grace we realize and experience such a relationship in which our supreme desire is to please him, then we are becoming great in his eternal Kingdom."

## On The Moral Scene

**POPULATION: THE ILLEGITIMACY RATE**—More than half the babies born in Washington, D. C. last year were illegitimate. According to the National Center for Health Statistics, this is the first time that a major U. S. city has had more children born to women who were not married than to women who were. Behind this striking statistic lies a marked difference in illegitimacy rates between blacks and whites. In Washington, 57 per cent of last year's black babies were born out of wedlock, compared with 12.9 per cent of the white babies, and the city's population is about three-quarters black. Nationwide, only about 13 per cent of all births were illegitimate last year, but this figure has been rising steadily since 1960 when it stood at 9.2 per cent. Among blacks, the national illegitimacy rate was 47.1 per cent; among whites, it was 6.5 per cent. (Newsweek, November 22, 1976)

**SERIOUS AND VIOLENT CRIME INCREASES REPORTED**—Uniform Crime Report figures reveal that serious crimes increased 10 per cent in the United States during 1975. An estimated total of 11,256,000 serious crimes were reported to law enforcement agencies in 1975 as compared to 10,253,000 the previous year. As a group, violent crimes totaled 1,026,280 in 1975. This reflects a 5 per cent increase over 1974 figures. (FBI Law Enforcement Bulletin, November, 1976)

**YOUTH AND SEXUAL MORALITY**—More than one million teen-agers—10 percent of all girls 15 to 19 in the United States—became pregnant each

year according to a study published by *Family Planning Perspectives* magazine. More than one-third of the births are to unmarried mothers, the report says, and nearly one-third of the pregnancies end in abortion. Meanwhile, *Playboy* notes in a survey of students at twenty colleges that virginity is claimed by only 26 percent of the women students this year (compared to 49 percent in 1970) and by 26 percent of the males (up from 18 percent).

(Christianity Today, Nov. 5, 1976, p. 36)

**TRANSATLANTIC POLLUTION**—Swedish scientists are raising their sights in assessing the source of "acid rains" polluting their country. Scandinavians have long blamed high-sulfur emissions from British and German industry as the culprits. A new Swedish study will charge that 30 percent of the sulfates falling on that country originate in North America. (Newsweek, October 4, 1976)

**FOR ENERGY EFFORT**—Despite all their talk about conserving energy, the industrialized nations turned in a terrible performance in 1975, according to a study by the International Energy Agency (IEA). Further, the 14.3 percent slower expansion in energy use they did manage was due more to the worldwide recession and mild weather than any concerted action. The study, released in September, branded the U.S., Switzerland, Sweden and Canada as the worst offenders, while the highest marks went to the Netherlands, which has cut back its energy consumption by 20 percent. (The Interdependent, Nov. 1976, Vol. 3, No. 10)

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# India, Cradle Of Missions

By David R. Grant  
Editor's Note:

Dr. David R. Grant, pastor of Broadmoor Baptist church in Jackson and a past president of the Mississippi Baptist Convention, recently completed an around-the-world trip for the purpose of missions awareness. In a series of articles Dr. Grant is discussing his trip.

It was in India, that vast sea of humanity, that the foreign mission movement had its beginning. William Carey went there as a missionary from England and started a movement that continues to increase.

Several years ago, two wonderful Christians—Dr. and Mrs. Jasper McPhail—became the first Southern Baptist appointees to India. He is a medical doctor, and Dot, his wife, is a technician.

While they were connected with the University of Mississippi Medical School, they were members of Broadmoor Baptist Church. Then, when they were appointed, they held membership with us while they were overseas. He was assigned to the Christian hospital in Vellore.

Being a doctor was the only way he could get into the country as a missionary. While serving in Vellore, he was able to negotiate with the Indian Government to get permission for Southern Baptists to build and operate a hospital in Bangalore.

Unfortunately, the McPhails were unable to return to India after their first furlough because of health reasons, but the seed had been planted

and the hospital stands there in Bangalore as a testimony to the Christian faith and a Southern Baptist witness. This was our destination in India, but we did not go straight there.

We left Nairobi, Kenya, and went directly to Bombay, India. We had to bypass Egypt and Iran because of our error in scheduling. An unusual bit of hospitality was experienced in Bombay. We arrived at the airport in the wee hours of the night and were scheduled to go to New Delhi early the next morning. The airline bussed us to a nearby hotel and gave us a complimentary hotel room and free transportation back to the airport. We then went to Delhi.

Since there is no mission work there, we were strictly tourists. We hired a car driver and guide and made a quick tour over the city in 112 degree heat. Late in the day we flew down to Agra and a visit to the Taj Mahal and then flew back to Delhi.

We went directly from Delhi to Bangalore with one immediate stop. Our arrival at Bangalore was perhaps the most emotional experience of the whole trip. Dr. Van Williams and his wife, Sarah, are now serving as missionaries at the hospital. They were members of our church during their time in medical school. Both of them sang in our choir and were active in all phases of our program. We ordained him as a deacon while he was here. Also, Dr. John McNair and Kathy were there. Kathy had worked in the Baptist Building here in our state and is the daughter of one of our Mississippi preachers. John and Kathy were

ministers of music at First Baptist Church, Brandon, while he was on the staff at the medical center here in Jackson. When we got off the plane and started toward the terminal, tears came streaming down my cheeks and a lump came up in my throat. There stood the Williams and McNairs. We were the guests of the Williams.

Our hospital there is one of the nicest institutions we saw anywhere. It is as modern as most local hospitals. The daughter of Dr. Robert Naylor (President of Southwestern Seminary, Ft. Worth, Texas) is a surgeon at the hospital. We had a great tour of the hospital. There is a genuine Christian witness on every hand. Devotions are held daily in the waiting room and the staff affirm their faith in many different ways.

Across the line of the hospital grounds, and across the street from an agricultural college, we have a beautiful student building. It was given by a man of another denomination as a tribute to his brother who worked with students for a long time. At the present, it is unfurnished. While we were there, John McNair was trying to get some student work going, but since then he has been transferred to Spain. A worthy project for some person or church or group would be to furnish this building. While I was in Bangalore, I was able to add a couple of pairs of trousers to my wardrobe!

Van took David and me out into some villages where we could see the type work they are doing other than just at the hospital. They worship in a village church which is a little hut of a building

about 12 by 20 feet. The clinics out in the villages are real witnesses for God.

We left Bangalore and went to Calcutta. Although we have no mission work there, we were privileged to see many historical places. We saw the baptistry in which Adoniram and Ann Hasseltine Judson were baptized, which is also a church where William Carey served as pastor. We then went to Serampore where William Carey did most of his work. We visited the college that carries his name and also saw many of his personal things such as his pulpit and desk. We toured the William Carey library and saw much of his personal work such as translations, sermons, and papers.

There is no way to describe the poverty and need in Calcutta. Thousands of people sleep on the streets. The streets are lined with beggars and the sight of them torture you when you try to walk down the street. In fact, we tried to go around the block and just hastened back to our hotel room.

The next discussion will be on Bangladesh.



Carmel Church, Monticello, on August 10, 1975, honored the retired minister, E. E. Hedgepeth, with a day of special appreciation. His favorite music was presented. His life's work was told and many words of thanks were given for his help and concern for other people. Hedgepeth, pictured above on that special day, died January 2, 1977, while preaching at Carmel Church.

## E. E. Hedgepeth, Minister For 50 years, Dies While Preaching At Carmel Church

Ernest E. Hedgepeth, 79, a faithful minister for 50 years, died of an apparent heart attack while preaching January 2, 1977, at Carmel Church, Monticello. His sermon-scripture that morning was Luke 17:33-36. The retired preacher was a member of Carmel Church.

Final rites were held Tuesday, January 4, at 11 a.m. at Carmel. His pastor, Charles Guy, with Maxie Nelson, Robert Dunn, John Hedgepeth, and Phil Walker conducted the services. Twelve fellow pastors and many friends were present.

Since 1953 he had had a radio ministry, and at one time was on three stations.

He had been pastor of four churches in Lawrence County: Nola (20 years), Saul's Valley (his first pastorate, seven years), New Zion, and Riverside (23 years), and interim pastor at Oakvale. He had been pastor of three churches in Lincoln County: Holly Springs (11 years), Big Springs, and Union. Also he had served as pastor of Antioch in Copiah County and Bunkley in Franklin County.

He had held revivals in Mississippi,

Louisiana, Indiana, Texas, North Carolina, and South Carolina.

He often said, "If God had not called me to preach the Word, then I'd never have started. There is no stopping place in His Book." And for Brother Hedgepeth, there was no stopping place in preaching. He preached as long as he lived.

In place of flowers, it was requested that memorial contributions be made to the Diabetes Association of Mississippi, 2423 North State Street, P. O. Box 1700, Jackson, MS 39205.

## The Power Of The Hand

While thumbing through an old desk calendar the other day, I came upon this quote attributed to Dandemis, "Is not your hand a miracle in itself? Why was it given to you but that you might stretch it out to the assistance of another?"

Frankly, I had never heard of Dandemis but from his words I could be almost certain that he could be counted among the "good guys" of history. A man with the attitude of using his hands to help another would surely have a heart to match.

Thinking about it, I began to realize how many ways the human hand could be considered a miracle. Just moments after birth it has the power to grasp for security as the tiny infant grips its mother's finger. Soon after it becomes our first means of exploring and learning, often to the exasperation of parents as they continually implore the toddler not to touch.

Even people with sub-normal intelligence often develop amazing dexterity with hand-produced crafts and work with the hands is recognized as helpful therapy among the mentally ill.

Isn't only the deaf mute who talks with his hands. All of us employ a wide vocabulary with hand symbols to emphasize our feelings. Our hands can say "welcome," "farewell," "I agree," "I disapprove," "I bless," "I promise," "I pray." With the raising of his hand a policeman can stop a thousand cars, a speaker can hush a room, the orchestra conductor can lead his musicians through a complex symphony.

The acute sensitivity of the fingertips permits the mind to read, the nurse to feel the faintest pulse, the doctor to perform feats of surgery that are surely miracles of healing.

All through our hospital skilled hands work wonders to operate intricate equipment; transfuse or draw blood, implant IV catheters, check vital signs, prepare food, keep records, clean, paint, repair, and the thousand other manual duties that go into patient care.

But perhaps best remembered and appreciated by our patients are the many ways the hand offers comfort, tenderness, and courtesy. It can fluff a pillow, cool a hot brow, lend support to one learning to walk again, it can hold a door open or hold another hand, and what makes these miracles of the hand isn't a matter of skill, but of guidance from the heart.

—Raymond C. Wilson, Executive Director  
Southern Baptist Hospital  
New Orleans

## Soviet Document Reveals Scope Of Repression On All Religion

LONDON (RNS) — An official Soviet government book on religion, which was smuggled out of the Soviet Union, reveals details of a web of restrictions and curbs on the practice of religious faith in the USSR.

The volume, "Legislation on Religious Culti (Collection of Materials and Documents), was compiled by V. A. Kuroedov, chairman of the Council of Religious Affairs, and A. S. Pankratov, deputy prosecutor general of the Soviet Union.

It contains all the Soviet legislation on religion through 1971, with commentaries and definitions to guide local and lower-level officials.

Smuggled out of Russia last September, it was given to Michael Bourdeaux, an Anglican priest and director of Keston College in Kent — a highly respected research center devoted to the study of religion in Communist countries.

The handbook calls attention to the Soviet constitutional "guarantee" of "freedom of conscience" to citizens of the USSR, which means "both the freedom to perform religious rituals and the freedom to conduct anti-religious propaganda."

Portions of the book, however, disclose a plethora of detailed restrictions on the actual practice of religion: "Religious centers, religious associations, and servants of cults (clergy) are forbidden:

"(A) to organize special prayer meetings for children, young people or wo-

men, as well as circles, groups and meetings for the study of religion;

"(B) to organize pilgrimages of believers to so-called 'holy places,' to perform fraudulent actions with the aim of arousing superstition in the masses of the population in order to extract by such a method any advantages whatsoever (announcement of any type of miracles, for example, healing of sick people, prophecies, etc.);

"(C) to conduct compulsory exaction of dues and taxes from believers for the benefit of religious associations or for any other purpose;

"(D) to apply measures of compulsion or punishment to believers."

Still another section of the book states: "Religious associations and servants of cults... do not have the right —

"(A) to set up mutual aid funds or engage in charity work;

"(B) to organize sanatoria or medical aid;

"(C) to arrange excursions, children's playgrounds, or sports grounds, to open libraries or reading rooms;

"(D) to organize any sort of meetings, circles, etc., that are not related to the performance of the cult."

The compilers of the book, in a commentary, describe religion as "always playing a reactionary role; strengthening the powerlessness of people in the face of nature," and as "irreconcilable with science and progress."

Zionism is defined as "a reactionary

tendency organized by the ideologists of the European bourgeoisie in the 19th Century to stupefy the Jewish working class, implant 'class unity' in all Jews, and concentrate them in Israel near the 'holy' mountain Zion.

"Zionism with its reactionary, nationalistic ideology is a virulent enemy of all workers. It appears as the hater of the camp of democracy and socialism."

## USSR Baptists Report 40 New Congregations

MOSCOW (RNS) — In a Christmas message to Baptists around the world, the officially recognized group of Baptists in the Soviet Union reported that it acquired more than 40 new congregations in the past year.

The All-Union Council of Evangelical Christians-Baptists (AUCECB) also cited the "building or continued building of new houses of prayer in a number of localities."

The new congregations mentioned in the report include Mennonite and Pentecostal churches. Membership in the AUCECB is not restricted to Baptist congregations.

## Names In The News

Dr. and Mrs. Charles L. Deevers, missionaries to the Ivory Coast, have completed language study and arrived on the field (address: B. P. 512, Bouake, Ivory Coast). A native of Mississippi, he was born in Jackson and grew up in Clinton. She is the former Dianne Sutherland of Bogalusa, La. Before they were appointed in 1974, he had a dental practice in Clinton.



Curtis Dyer and his wife have returned from a visit to the Holy Land. Dyer is pastor of Blackwater Church in Kemper County, and the trip was given to them by the church as a Christmas present. "In appreciation and love for the untiring and unselfish love which they have manifested toward the church and its members during the short time they have been at Blackwater."

Mr. and Mrs. Ronald H. (Ronnie) Ballard, missionaries to Paraguay, have arrived at language school (address: Apartado 10240, San Jose, Costa Rica). Before they were appointed in 1976, he was pastor of Carrollton (Miss.) Baptist Church.

Rachel DuBard, missionary associate to Liberia, has arrived in the States for furlough (address: Rte. 1, Carrollton, Miss. 38917). A native of Mississippi, she was born in Carroll County.

Kermit D. McGregor, pastor of Temple Church, Hattiesburg, will teach the book of Romans for the annual January Bible Study to be conducted at Calvary Church, Jackson, Jan. 16-18. McGregor, widely-known as a Bible student and teacher, will also preach at the regular Sunday evening worship hour at 7:30, according to Joe H. Tuten, pastor.

The first study period will be held Sunday evening in the sanctuary at 6:15, just prior to the worship service with additional study periods to be conducted Monday and Tuesday from 9:30 to 11:30 a.m. and from 7 to 9 p.m.

The material covered in the Monday morning period will be "The Holy Spirit," taught Monday evening and the portion covered Tuesday morning will be the same as that covered Tuesday evening, permitting those who attend to choose the sessions most convenient.



Blackwater Church (Kemper) has licensed and ordained Chris Cowen to the ministry of the Gospel. The church has also called him to be minister of youth. Chris and Shara, shown here, are from Odessa, Texas, and along with their two children, Christy and Amy, are making their home in the Blackwater community.

Max R. Parker is the new pastor of Glade Church, Laurel. He moved there from Hollandale Church.

James D. Mosteller, 61, professor of church history at New Orleans Seminary, died suddenly at his home in New Orleans, Louisiana in the early hours of January 1, 1977. A memorial service was planned for January 3 in New Orleans. Interment was in Thomason, Georgia. Mosteller is survived by his wife Iris Edmunds Mosteller; a son James D. Mosteller, Jr. of Hartsfield, South Carolina; and a daughter, Mrs. Lynn Parra of Austin, Texas.

Alvin Huffman, executive vice president of the Radio and Television Commission in Ft. Worth, Texas, was elected chairman of the Board of Trustees of Baptist Memorial Hospital at a recent meeting of the 27-member Board. Mr. Huffman was first elected to the hospital's Board of Trustees in 1948 and during the past year served as chairman of the Board's Executive Committee. Elected second vice chairman of the Board was Dr. William H. Preston, Jr., a physician specializing in obstetrics and gynecology from Booneville, Mississippi.

Mt. Zion Church, Lowndes County, has called Harrel Wilcox to be their first minister of music and youth. He is moving from a similar position at First Church, Indianola. He has also served the Chunky Church, Trinity, Laurel, and West El-

lsville Church. He is a graduate of Clarke College, and attended the School of Church Music, Southwestern Seminary. He is married to the former Shirley Fortner, daughter of Mr. and Mrs. Homer Fortner of Columbus. The Wilcoxes have a daughter, Jodie, 14, and a son, David, 13. They will live in a church-owned home in the New Hope community. Ray Hill is pastor of Mt. Zion.

Glenn Bien has been licensed to the gospel ministry by Mt. Zion Church, Independence. A foreign mission volunteer, he is a graduate of Northwest Junior College and Memphis State University. He is a student at Southwestern Seminary. (He received two Mississippi Woman's Missionary Union scholarships to attend the seminary.) He is married to the former Pat McElhaney of Coldwater. Bien served as music and youth director of Mt. Zion for two years before going to the seminary. At present he is in charge of Children's Church at Gambrell Street Church in Fort Worth and is involved in the puppet ministry of the church. Roy T. Myers is pastor of Mt. Zion.

Farley Earnest has accepted the position of minister of music and youth at First Church, Brandon. He goes from First Church, Senatobia, where he has served for seven years. Prior to that he served at First, Kosciusko.

Earnest is a graduate of Mississippi College, Southwestern Seminary, and University of Mississippi. He and his wife Billie are the parents of two children, Kevin and Suzanne.

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mission volunteer, he is a graduate of Northwest Junior College and Memphis State University. He is a student at Southwestern Seminary. (He received two Mississippi Woman's Missionary Union scholarships to attend the seminary.) He is married to the former Pat McElhaney of Coldwater. Bien served as music and youth director of Mt. Zion for two years before going to the seminary. At present he is in charge of Children's Church at Gambrell Street Church in Fort Worth and is involved in the puppet ministry of the church. Roy T. Myers is pastor of Mt. Zion.

Billy Thad Davis was ordained to the gospel ministry on December 19 by Cherry Creek Church (Pontotoc). Davis is now pastor of Toxish (Pontotoc). Several members of both churches were present, along with ministers and deacons from several other churches in the area. Joe Herndon, left, pastor of Cherry Creek, gives Davis the certificate of ordination.

Paul J. Pryor of Jackson, executive director of the Mississippi Baptist Medical Center, has been awarded the "Service to Humanity" award by Mississippi College for dedicated service to his profession and his church. The award was initiated by the college to honor a select group of alumni and friends during the 150th anniversary year of the school. Pryor is a native of Waco, Texas. He received his college degree from Baylor University and entered the field of hospital administration in 1950 as assistant administrator at the Arkansas Baptist Hospital in Little Rock. He served there until 1955 when he became administrator of Mississippi Baptist Hospital. His son, Porter, is a senior at MC.



Billy Thad Davis was ordained to the gospel ministry on December 19 by Cherry Creek Church (Pontotoc). Davis is now pastor of Toxish (Pontotoc). Several members of both churches were present, along with ministers and deacons from several other churches in the area. Joe Herndon, left, pastor of Cherry Creek, gives Davis the certificate of ordination.



## Clarke Students Reach \$3,800 Lottie Moon Offering Goal

It required adjusting the date but the high goal for the Foreign Missions Offering was reached! On the first date set, December 19, most of the bulbs in the Lottie Moon Star were lighted and on the new date, December 21, the final light was turned on.

The Lottie Moon emphasis began early in the session and momentum was gained as new students caught the enthusiasm of sophomores who were challenged last year. Some new students were heard to ask, "Who is this Lottie Moon?" but they were not long in finding out the answer.

The first chapel service when the Lottie Moon Star is displayed is a moving experience for the students as a thrill goes over the assembled group as the first bulb is turned on, symbolizing the first \$100 having been reached. Then, week by week, to the challenge of the hymn "I'll Go Where You Want Me To Go" additional bulbs are lighted as more money begins coming in. This year's goal, set by the 1976-77 student

### Mt. Olive Passes Goal In One Day

First Church, Mt. Olive, set a record goal for the 1976 Lottie Moon Christmas offering and exceeded it in one day. The goal of \$1,500.00 was exceeded on December 19 with an offering of \$1,620.45.

First, Mt. Olive, has always been mission conscious, as evident not only in their mission giving, but also in the number of persons who have gone out from the church to serve the Lord in full-time Christian ministry.

The church has licensed or ordained seven men to preach the gospel. Two men from Mt. Olive, J. E. Byrd and E. C. Williams, both served the state as Sunday School secretary. Juanita Byrd served for many years as missionary-teachers in China. Chester Swor, well-known author and teacher, also hails from Mt. Olive.

body, was \$3,800.00—one of the largest goals ever set.

The Lottie Moon night of December 19 saw a large crowd gathered to sing, pray, and share the blessings of the night. Group singing and solos, a puppet show and an appearance by "Lottie Moon," testimonies and poetry, with a special skit performed by the campus Mission Friends who pantomimed a Lottie Moon story, were all woven around the Lottie Moon theme.

Highlights of the evening included the Clarke College Choir's performance of "His Love... Reaching," a slide presentation of Baptist Mission

Work in Bangladesh by Marjean Patterson, state WMU executive secretary, and the night's final lighting of bulbs which was conducted by W. L. Compere, college president. As the activities concluded, the receipts were several hundred dollars short of the goal.

Tuesday night, December 21, was set as a new target date for reaching the goal before Christmas vacation. Much prayer, work, and sacrificial giving resulted in the amount of \$3,813.70 being reached on this night. Quite an accomplishment for a student body of about 200!

## Highland Church, Vicksburg Goes Beyond \$2,500 LM Goal

Highland Church this year, 1976-77, set the Lottie Moon Offering goal at \$2,500. On Dec. 19, at the close of the White Christmas Service, the total given was \$3,120. Since that time, it has risen to \$3,207.48. (In 1972-73, Highland gave \$740 to the Lottie Moon Offering.)

The church for the last three years has moved forward in mission support. In 1974-75, \$1,093 was given to Lottie Moon and \$14,196 was the total mission gift. Then in 1975-76, \$2,115 was given to Lottie Moon and \$20,808 was the total mission gift. This year with the Lottie Moon Offering total being \$3,207.48, total mission gifts should be over \$25,000, the pastor says.

Pastor James E. Messer said, "I am glad our church is becoming more mission-minded, not only through giving but also by personal ministry and visitation. I know God blesses a mission-minded church, for in 1974-75 the gifts to the church totaled \$83,520 and this year the total is over \$156,000. In 1974-75, 10% of the budget went to missions. The 1976-77 budget calls for 14% to be given to missions.

"Praise God for the opportunity to share in missions is the attitude of Highland Baptist in Vicksburg as 'All Together For Jesus' they are obedient to the Great Commission."



### Palmer People Go Over Goal

Palmer Church, Ripley, set a goal of \$410 for the Lottie Moon Offering. They went over the goal; gifts totaled \$675. Pictured are the pastor, Danny Bullock, and WMU director, Mrs. Earl Kent.



### A Woman's World Reaches For Beyond the Ironing Board

One day last fall I went to church about noon and returned to my room at the late middle of the afternoon.

Now, I've moaned and groaned at it in my life, but never have been really sick very often, so seeing me actually down, sick, and immobile would be a new experience for the boys. I had asked James, as I was about to be wheeled out, to explain to them that I'd come back from surgery looking much deadlier than I was.

Bobby, our firstborn had driven from Illinois for the big operation. He sat with me a couple of hours that night while James went to preach in his revival services a few miles from the hospital. About 8:20 the nurse came in with the bicycle for me to ride. Bobby looked up, startled, and said, "Are you sure that's for this room?"

The nurse assured him she was sure, and I rode the bicycle. If it had been a race and there had been ten of us racing, I'd have come in eleventh. Nevertheless, every time they brought it in, I rode obediently, and it was part of the procedure in a flawless recuperation. It was, to be sure, a less than comfortable experience, but helped bring about a very comfortable state of health. Besides that, it relieved Bobby's mind. He said he knew if I could survive that so soon after surgery, he need not worry any more.

Do you sometimes, when something unpleasant, uncomfortable, and, in your sensitivity, seems totally unnecessary happens in your life, look up, so to speak, at God and say, "Are you sure that's for this room? Do I really have to feel or experience or do this?"

And later on realize that it was indeed one of the working parts of that together-for-good that we trusting and called souls have found so good to live by?

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**Under the SS Shadow**

by Traugott Vogel  
with Shirley Stephens



## Radio-TV Chooses Jerry Clower For Christian Service Award

Jerry Clower of Yazoo City, Grand Ole Opry comedian, will receive a Christian Service Award from the Southern Baptist Radio and Television Commission February 17, 1977.

The award will be presented during the Eighth National Abe Lincoln Awards banquet at Tarrant County Convention Center in Fort Worth, Texas.

Bill Moyers of CBS News, press secretary for Lyndon B. Johnson when he was President, will speak at the awards program. Mrs. Lyndon B. Johnson will be honored with a Distinguished Communications Award.

Clower will be cited as "God's Ambassador" and praised for "sharing his great gift for laughter in a world that desperately needs mirth."

"This Ambassador for God uses every forum afforded him, on stage or off, to represent the cause of Christ effectively, and without reservation," said Paul M. Stevens, president of the Radio and Television Commission.

Stevens, who announced the award, said Clower's contributions to "Country Crossroads," radio program have been immense. "Country Crossroads," produced and syndicated by the

Southern Baptist Radio and Television Commission, is heard on 605 radio stations around the country. Clower is one of the show's co-hosts.

Clower's is only the fourth Christian Service Award given since it was established in 1972.

The first Christian Service Award went to actress/author Dale Evans Rogers. In 1973 former astronaut James B. Irwin was honored. In 1976 Stan Freberg, Hollywood advertising executive, received the award.

"The Christian Service Award is not given annually," said Stevens, "but is presented only when a man or woman distinguishes himself or herself as an individual deserving special recognition in this area. Jerry Clower is such a man."

Clower, who has been named "Country Comic of the Year" for the last three years by all major trade publications, is co-host of a nationally syndi-

cated TV show, "Nashville On The Road." He is author of a bestselling book, "Ain't God Good!" and does national radio and television commercials. His albums are among the leading sellers for MCA Records.

The Abe Lincoln Awards were initiated by the Radio and Television Commission in 1970. They represent Stevens' belief that broadcasters can best be encouraged to further advance the moral and spiritual welfare of the nation by giving them deserved recognition for the positive role they already play in this regard.

The awards are the broadcasting equivalent of the Oscar and the Emmy and are expected to achieve such stature in the industry that eventually they may be televised nationally.

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## Joe Ann Shelton To Sing At Smith Co. Bible Conference

Joe Ann Shelton, one of Southern Baptists' greatest soloists, will be guest soloist for the annual Mid-winter Bible Conference of the Smith County Association January 16-19. The conference will be in First Church, Raleigh, and will begin on Sunday night, January 16, at 6:30.



Shelton now makes her home in Fort Worth, Texas.

She is former director of program music for the Radio and Television Commission, SBC, and is soloist on the Baptist Hour radio broadcast. She also served as director of the Baptist Hour Choir. She has made evangelistic tours in Africa, Guyana, and Mexico.

In the summer of 1966 she was guest soloist for the Billy Graham Crusade in London.

Native of Oklahoma, she graduated from Oklahoma Baptist University, where in 1963 she received the Distinguished Alumni Award.



### Our Church . . . . . . And The Cooperative Program

By Claude Howe, Pastor,  
Highland (Tate)

Giving tells much about the spiritual growth of a congregation and registers its fervor in stewardship.

Highland Church, only two years old, gave approximately \$75.00 per capita for mission causes last year, and the new budget reflects a 2% increase for Cooperative Program causes.

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mind, and one in objective. In so doing we join other churches in "Sharing Christ with the Whole World" by advancing God's kingdom through regular systematic giving of tithes and offerings.

The Highland Church has 44 resident members and gave \$48.70 per member to missions through the Cooperative Program, a per capita increase of \$19.78 over the previous year.

### Enters Third Year In Evangelism

Perry Neal, evangelist from Montgomery, Alabama, and former Mississippian, began his third year in full-time evangelism January 5, 1977. A graduate of Samford University and New Orleans Seminary, he has been in the ministry 20 years.



Neal has preached in over 150 revivals in eleven states and was associate to Dr. W. A. Criswell for a tour to the Holy Land. He is married to the former Marcelene Spivey, also of Montgomery.

In 80 percent of Neal's revivals in the last two years, Music Evangelist Tom Larimore of Jackson has been a team member.

Pastorates of Evangelist Neal have included First Church, Bay St. Louis; Sister Springs Church, Tyler, Ala.; and Eastdale Church, Montgomery, Alabama. He served as minister of evangelism and youth, First Church, Biloxi, when Larry Rohman was pastor there.

Neal may be contacted at 4418 Wares Ferry Road, Montgomery, AL, 36109 (telephone 205-279-8710 or 205-272-0762.)

### PLANNING YOUTH WEEK WORKSHOPS

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BROADMAN



# James—A Son Of Thunder

By Bill Duncan  
Long Beach, Calif.  
March 3:13-19; 10:32-45;  
Luke 9:23-36; 51-55;  
Acts 12:1-2

Why would Jesus want to nickname the two brothers, James and John, "sons of thunder"? The term symbolized a violent spirit and quick unpredictable action. I wonder if Jesus knew that they had fiery tempers when He first met them. Did Jesus have to remind these two brothers that the way of God's kingdom of love was not in the explosive temper and evil thought or deed? Do you have a bad temper or do you know someone who does?

It could have been that Jesus saw them change to the most zealous of their devotion to His cause. They became members of an elite group of disciples that shared in some special occasions like the transfiguration of Jesus and the agony of the garden of Gethsemane. There is really no hint as to why Jesus chose them except He felt very close to them.

I am so glad that the Bible presents both the strengths and the weaknesses of God's people. When you consider James, you see his zeal and his weakness. One day as Jesus and His disciples were passing through Samaria they came to a village where they hoped to spend the night. In those days the feelings between Jews and Samaritans were contempt. On this occasion the weary disciples went to the village and asked for lodging. The Samaritans sneered at them and scornfully refused them lodging. You

can imagine what the Samaritans said. You can also imagine what the disciples said: "The news of those Samaritans turning down the best friend they could have ever had! They ought to be taught a lesson. Jesus, do you want us to call fire to come down from heaven and consume them? Just say the word and we will teach them a lesson they will never forget!"

But Jesus rebuked them for such evil thoughts and led the disciples on to another village where they spent the night. Jesus' way was love and reconciliation, not hate and vengeance.

Gradually the "sons of thunder" came to control their tempers. They shared in the ministry of Jesus and their spirits were healed. As they shared in the experiences of Jesus they became more like Him.

Jesus asked James, "Are you able to drink of the cup of bitterness, suffering, and sacrificial service of which I drink?" The answer came back from the "son of thunder," "Yes, Lord, we are able!" When the time came they were able because they had dedicated themselves to Christ, disciplined themselves to obey Him, and lived lives of faith and prayer.

The name of James appears seldom in the Book of Acts, but where it does appear it is mentioned with honor. Acts 12:2 says that Herod Agrippa I had James executed with the sword (beheaded). This was one of the puppet king's first acts of persecution. He was hoping to gain favor with the Jews. Herod may have seen James as one of the most important leaders of the church.

What changed the hotheaded, pre-judiced climber into the first martyr among the twelve? Changes that develop persons or societies grow out of spiritual power working within persons. The death, the resurrection and

the coming of the Holy Spirit finally got James' undivided attention. He finally heard what Jesus had been telling him about the suffering and the cross of Christianity. The experiences of Jesus' ministry finally taught James it was a greater privilege to share his Lord's cross than to sit in honor and influence people.

The challenge to the committed life is as strong for every Christian today as it was for James and John. Are we able to stand for high moral and ethical conduct when all about us there is corruption and temptation? We may not be physically beheaded but if we stand for the truth of God's Word we will suffer the shame of the world. Are we willing to stand up and be counted though our stand for belief is unpopular?

How do you get to have a special place like James had with Jesus? In the beginning James thought that the position could be bestowed by a command like a ruler who would give a position to repay a political debt. But Jesus showed that this personal relationship only comes about through the suffering of the cross. The figures of drinking the cup and being baptized were symbols of their undergoing the same kind, but not necessarily the same degree, of experiences that came to Jesus. True nearness to Him cannot be conferred. It must grow out of sharing life, particularly sharing suffering. Do you want to be near to God? Then begin to share the life of Jesus Christ today. Live like He lived and He will be near to you. This is a key idea on how to be close to God: The Lord resists the proud, but those who are humble draw near to God.

If Christ could change James, He can change you.

## Association Reaffirms Clarke Accreditation

The accreditation of Clarke College was reaffirmed December 15 by the Southern Association of Colleges and Schools in its annual meeting in Atlanta. This is the culmination of the two-year Self-Study completed by the college early in 1976, as required of its member institutions at ten-year intervals by the Southern Association, the regional accrediting agency for the southeastern section of the United States.

President W. L. Compere and Dean Victor Vaughn attended the Atlanta meeting December 12-15. They were

present when the College Delegate Assembly voted to approve the recommendation of the Committee on Standards and Reports that Clarke College's Self-Study be accepted and its accreditations be reaffirmed. Dr. Compere telephoned the news to the college offices shortly afterward and an announcement was made to the student body and faculty in chapel that morning by Dr. Mary Jane Myers, an announcement which met with spontaneous and hearty applause. Dr. Myers served as Director of the Self-Study.

## Work Continues In Angola Say Baptist Missionaries

SALISBURY, Rhodesia (BP) — Baptist work in Angola continues in spite of renewed fighting and the absence of Southern Baptist missionaries.

The South West African and Zambian governments have confirmed reports that new floods of refugees, mostly African women, children and old men, are spilling over the southern and eastern border, said Betty (Mrs. Curtis) Dixon, Southern Baptist missionary awaiting entry to Angola.

Mrs. Dixon said the churches continue to meet. Third Baptist Church in downtown Luanda, closed for a time after members fled the country, has reopened for Sunday afternoon services. Curtis Dixon, after a recent visit to Angola, said the building is usually packed because of the influx of Africans moving into the downtown area, many of whom do not have transportation to attend First Baptist Church, which is some distance from downtown.

Neither church in Luanda has an ordained minister, but each is led by a layman, as are churches in Lobito and Lusso. Church members of First Baptist Church in Luanda and also in Lobito are making plans to ordain their two lay leaders. Churches in Uige (formerly Carmona) and Huambo (formerly Nova Lisboa) areas are still open, Dixon said.

Dixon also reported pastors and

laymen who were formerly students of the Baptist Bible Institute continue to express a desire for future training. When asked what they need most, one pastor replied, "Bibles." Bibles are available through the Southern Baptist Foreign Mission Board, if permission can be obtained to import them, Dixon noted.

The Dixons plan to return to Angola as soon as they can get visas from the Angolan government.

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## Sunday School Lesson: International For January 16

# Jesus Declares His Mission

By Wm. J. Fallis  
Mark 1:14-15; Luke 4:14-30

Before Jesus called many disciples, he had to let people know where he stood on life's real issues. John the

Baptist had caused a great stir with his emphasis on repentance, so Jesus submitted to John's baptism, fulfilling the righteousness required by God. Then in the wilderness he was tempted to take shortcuts in achieving his work as Messiah. In today's lesson he makes public the kind of Messiah he intends to be—not a political liberator of the nation but a compassionate man stressing freedom for the disadvantaged people. From that position he would seek disciples and proclaim God's will. He never veered from that course throughout his short ministry, not even when faced with crucifixion.

The Lesson Explained  
**POPULAR TEACHER VISITS HOMETOWN** (vv. 14-19)

Following the narrative in John's Gospel, we know that Jesus won some disciples right after his baptism. When he returned to Galilee from Judea, he began teaching in the synagogues. One day he attended a wedding in Cana and performed his first miracle, turning water into wine. The carpenter's son may have been a quiet young man in Nazareth, but after a few months he had become a popular rabbi—teacher—praised by everyone.

When he returned to Nazareth, of course he went to the synagogue on the sabbath, and the end of verse 16 sounds like he volunteered to read the Scripture. Receiving the scroll of Isaiah, Jesus turned to chapter 61. Luke does not say that he read only the first two verses, although that is usually assumed. But what he said in verses 25-27 might suggest that he read the whole

chapter to the congregation. Many times those words had been read in that synagogue, and the hearers may have felt the prophet was talking about his own ministry to exiles returning to Jerusalem. But many Jews in Jesus' day were also poor, brokenhearted, blind, and bruised. They were still waiting for the good news.

**JESUS' HEARERS WERE NOT IMPRESSED** (vv. 20-24)

After standing to read the Scriptures, Jesus sat down to interpret them. He may have paused dramatically to be sure he had everyone's attention. Then he said a startling thing: "Today in your very hearing this text has come true" (NEB). As he probably continued to discuss its meaning, the people were impressed by his winning words, but immediately they recalled that he was only the son of a local carpenter. How ridiculous that such a person would talk as though he were the Messiah! That was what they meant.

Jesus knew what they were thinking, and he quoted a proverb, but we are not sure what he meant by it. The second half of verse 23 suggests that the Nazarenes wanted Jesus to show them the same attention he had given to Capernaum. Jesus replied in words that remind us of the proverb: "Familiarity breeds contempt."

that remind us of the proverb: "Familiarity breeds contempt."

**JESUS ESCAPED THEIR RESENTMENT** (vv. 25-30)

Continuing to speak in his role as prophet, Jesus referred to Elijah (v. 25) and Elisha (v. 27) who did great deeds for certain non-Jews rather than for their own people. God used Elijah to raise the widow's son to life again (1 Kings 17). These references also could have illustrated the emphasis in the last verse of Isaiah 61, if Jesus actually read that verse to the congregation: "the Lord God will cause righteousness and praise to spring forth before all the nations."

Instead of rejoicing that God wanted to bless all people and had shown his compassion in the ministries of Elijah and Elisha, the people in the synagogue boiled in resentment. They would not let the young teacher tamper with their prejudices. Quickly, they hustled him out of the synagogue and toward a precipice on the edge of the town. After throwing him down, they might have stoned him to death. But in some way Jesus was able to walk through the crowd and escape its wrath. So he used miraculous power for God's purpose and not to satisfy the crowd's curiosity.

## Lewis Nobles To Speak At BBI Commencement Jan. 21

Lewis Nobles, president of Mississippi College, will be commencement speaker for the graduation exercises Jan. 21 at Baptist Bible Institute, Graceville, Florida, in the Robert G. Lee Chapel at 8:00 p.m.

A pharmaceutical chemist, Nobles received the B. S. and M. S. degrees from the University of Mississippi. He

received the Ph.D. in pharmaceutical chemistry from the University of Kansas and has done a year's postdoctoral study at the University of Michigan.

A member of the Board of Trustees of New Orleans Seminary, Nobles is a deacon and a lay speaker for First Church, Clinton.

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Special training sessions will be offered also on a variety of subjects and for specific target groups.

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## Don Hustad Concert To Launch Centennial At First, Pascagoula

Don Hustad, professor of organ and church music at Southern Seminary, Louisville, Ky., will present a program of sacred and gospel music on Sunday, January 16, at 7:15 p.m., at First Church, Pascagoula.



January 16 will mark the beginning of an exciting Centennial celebration by First Church.

Hustad will assist in the morning worship service and present a concert in the evening.

Hustad is well known as a prolific choral arranger, lecturer, music and hymnal editor, American Guild of Organists affiliate, and as an organist for the Billy Graham team.

"It is a great pleasure to have such a great Christian and musician in our area. We welcome him to our community, and we welcome you to share with us in a special time of celebration," states Marcus D. Beaver, music

minister. Clark McMurray is the Pascagoula pastor.

### Bowlin (Attala) Calls Hines

Walter E. Hines, Jr. has accepted the call to become pastor of Bowlin Church in Attala county.



A native of Harperville in Scott County, he is a graduate of Harperville High School. He spent ten years in the United States Air Force. All of this time, he was in the administrative field, part of the time as a chaplain's assistant. After being discharged from the Air Force in 1961, he was associated with a retail business in Kosciusko.

Hines surrendered to preach in 1970 and was ordained by Parkway Church of Kosciusko.

Former pastorates are Sand Hill (Attala) and Oak Grove (Holmes). Hines lives with his family at 1038 Avalon Circle in Kosciusko.

Bowlin Church does not presently hold Sunday evening services; however, plans are to begin in the near future. Until that time, Hines will be available for pulpit supply and other engagements on Sunday evenings.

### Batesville Workshop Is Cancelled

Because of the severe shortage of natural gas in the northwestern part of the state, the Mission Study Workshop, scheduled for First Church, Batesville, Monday night and Tuesday morning, January 17-18, is being cancelled. Similar workshops will be held Tuesday night and Wednesday morning, January 18-19, at First, Tupelo, and Thursday, January 20, at First, Winona.

Participants will receive a "Church Beautiful Emphasis Packet" and will be trained on how to conduct a "Church Beautiful Emphasis" campaign to repair, redecorate and up-



### Bing Crosby Contributes To MC

A man who has belted out Christmas songs and other music to Americans for many years has established a loan fund at Mississippi College to assist needy students. The Bing Crosby Youth Loan Fund has been initiated with a \$2,000 gift from college officials are hoping it will grow in the years to come. Preparing to listen to Crosby sing his famous "White Christmas" number are, from the left, Richard Handley, Picayune; Lisa Vickery, Greenville; and Dr. Van D. Quick, vice-president for student affairs and chairman of the Financial Aids Committee. (M. C. Photo by Ronnie Killebrew)

### Devotional

#### Watch

By Paul Harrell, Consultant  
Brotherhood Department, MBCB  
Mark 13:35-37

The word "watch", as used in the Biblical language, often has the connotation of being awake; to keep a vigil; to be attentive; to heed; to be on the lookout and to establish measures for protection. Jesus Christ spoke this word often to his disciples and in the text he speaks it to the whole world.

As we begin a new year there are three areas that should claim our watchful attention: First, we should watch for TRUTH. One may read in many volumes and acquire great knowledge, but no book reveals more explicitly the truth than does the Bible. God's word is Truth. "He that hath ears to hear, let him hear", said Jesus again and again. God is more willing to speak than we are to listen. He speaks to those who daily would read the Bible and ponder its contents.

Second, we should watch for his DIRECTION. There is a constant struggle between the will of God and the desires of man. Sometimes they are compatible, but most often they are not. The struggle will become less as we learn more fully to voice the question, "Lord, what is your will regarding the direction of my life day by day?"

Third, we need to watch for OPPORTUNITIES of ministry. Opportunities come to those who are alert enough to see them. Certainly this is a great year of opportunity. Jesus saw opportunities as they were revealed in human need. He had only to hear the sob of a bruised heart. He had only to see a human badly racked with pain, or a home stricken, or a life broken, or a soul going needlessly astray in order to be aware of the divine call to minister.

Let the year 1977 be one in which we heed the admonition of our Lord when he said, "Watch ye."

Participants will receive a "Church Beautiful Emphasis Packet" and will be trained on how to conduct a "Church Beautiful Emphasis" campaign to repair, redecorate and up-

grade existing worship and educational spaces. Time for personal consultations for individuals and church committees will be available. Registration for the seminar will be

## Off The Record

"Brown volunteered to lend me money."

"Did you take it?"  
"No. That sort of friendship is too good to lose."

Judge—"Aren't you ashamed to be seen in this court so often?"

Prisoner—"Why, no, your honor. I always thought it was a very respectable place."

The portly man was trying to get to his seat at the circus. "Pardon me," he said to a woman, "did I step on your foot?"

"You must have," she replied. "All the elephants are still out there."

"I've seen a few crop failures in my day," said the old timer, "In 1898 the corn crop was almost nothing. We cooked some for dinner, and my father ate 14 acres of corn at one meal."

The conceited young man had been in the hospital for some time and had fallen in love with his pretty nurse. "Nurse," he said one morning. "I'm in love with you and don't want to get well."

"Don't worry," she replied cheerfully, "you won't. The doctor is in love with me too and he saw you kiss me this morning."

A foreign student, who had been invited to a teacher's home for dinner, prepared for the occasion by memorizing phrases from an etiquette book. When his host passed him some food, the boy responded, "Thank you, sir or madam, as the case may be."

"Well, I just worked out a budget and came to a decision," a harried man told his wife and children. "What?" the wife asked. The husband replied: "One of us will have to go!"

"So you want to become my son-in-law, do you?" demanded the girl's father. "Not really," shrugged the girl's suitor. "But since I want to marry your daughter, I don't see how I can avoid it."

The Sunday School teacher, emphasizing freedom of religion, asked "Why did the Puritans come to this country?"

A pupil replied, "To worship in their own way, and to make other people do the same."

\$30 for one person and \$15 for each additional person who registers at the same time and shares materials with the person paying the full registration fee.

NASHVILLE (BP) — Trustees for the Tennessee Baptist Service Corporation (TBSC) accepted a \$2,775,000 bid for construction of a 123-unit residence for elderly citizens to be built here.

The project temporarily called, "Belmont Plaza" is to be constructed on property near Belmont College, a

### Jupiter Church Calls Stewart

Jupiter Church, Simpson County, has called R. G. (Bob) Stewart as pastor. Stewart, ordained by Byram Church, Jackson in 1963, served as associate pastor there for ten years. He was pastor of New Zion Church, Braxton, three and one-half years and has served Crestwood, Jackson, and Bethlehem



(Simpson) as interim pastor. A native of Wheeling, West Virginia, he is married to the former Stella Thompson of McComb, and has three sons. He and his wife toured the Holy Land and Greece in 1974 in a party directed by J. Clark Hensley of Jackson.

Baptist school here.

Joe M. Rogers and Associates were selected as contractors with a bid of \$2,775,000. Bid acceptance is subject to the sale of bonds by the bank handling the project's financing, according to the Baptist and Reflector, news publication of Tennessee Baptists.

Trustees were told that financial arrangements could be worked out by Feb. 1, 1977, so that construction could begin at that time, and the contractor estimated the facility would be completed in 14 months.

The board's estimated total cost of Belmont Plaza was \$3,052,500. Board leaders emphasized that costs for completing the facility would stay within a \$5 million debt ceiling imposed on TBSC by "messengers" to the Tennessee Baptist Convention in November.

The TBSC was authorized by the 1974 Tennessee Baptist Convention to provide ministries and housing facilities for the aging.

### Revival Results

Mashulaville (Noxubee): December 27, 28, 29; youth revival led by a team from Clarke College; Kenny Gregory, preacher; Robert Redding, music leader; Carol Allen, pianist; four professions of faith; one rededication; John A. Williams, pastor.

NASHVILLE — A Church Beautiful Seminar, Feb. 21-24, 1977, at the Church Program Training Center here will bring together church building

consultants, architects, an interior designer and a landscape architect to help pastors and church leaders plan Church Beautiful Emphasis for their church.

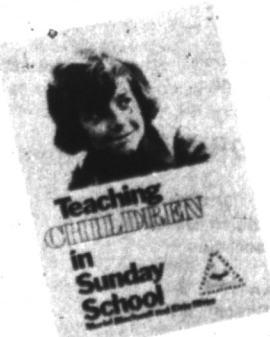
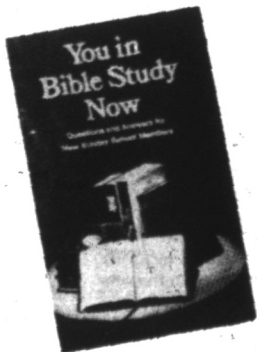
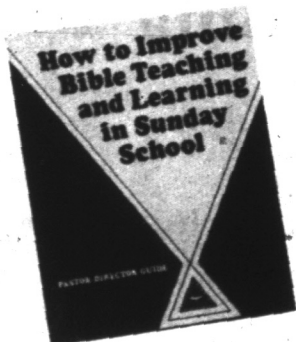
### Church Beautiful Seminar Planned

# BIBLE TEACHING—LEARNING WORKSHOP

Alta Woods Baptist Church

FEBRUARY 14-15, 1977

Jackson, Mississippi



### AGE GROUP CONFERENCE LEADERS

Younger Middle Older  
Preschool (A) Patsy Driggers  
(B) Kathryn Price  
(C) Robert Couch

Children (Learners) Billy Hudgens  
(Discoverers) Elsie Rives  
(Searchers) Jerry Terrell

Youth Larry Salter  
Older Rhea McKinney

Young Adult Judd Allen  
Median Adult Law, Klempnauer  
Senior Adult Jim Walter

General Officers  
Mavis Allen



A. V. WASHBURN  
Nashville  
Monday Evening



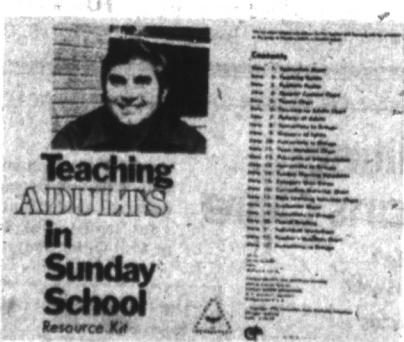
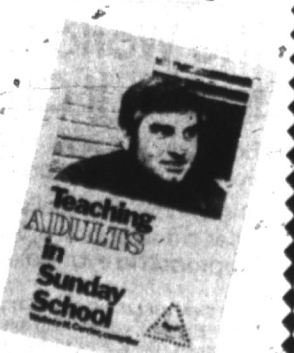
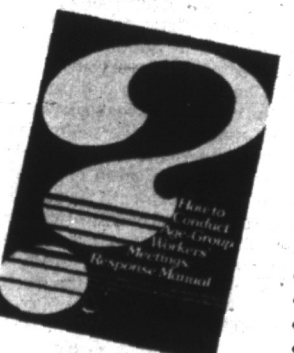
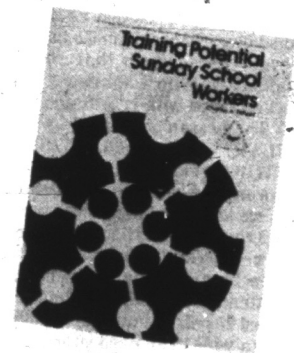
FRANK POLLARD  
First, Jackson  
Tuesday Evening

### SPECIAL INTEREST CONFERENCES

FOR ALL AGE GROUPS

TUESDAY AFTERNOON

**SCHEDULE**  
Monday  
1:00-2:00 Registration, Exhibits, Book Store  
2:00-2:20 Opening Feature  
2:30-4:15 Age Group Conferences  
4:15 Dismiss  
7:00-8:30 Age Group Conferences  
8:40 General Session  
A. V. Washburn, Speaker  
Tuesday  
9:00-Noon Age Group Conferences  
1:30-4:15 Special Interest Conferences  
7:00-8:15 Age Group Conferences  
8:25 General Session  
Frank Pollard Speaker



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